THE PROTESTANT's Crums of Comfort:

CONTAINING

I. Prayers and Meditations; with Ejaculations for every Day in the Week, and other Occasions.

II. Thanksgivings for Deliverances from Popery, Tyranny, and Arbitrary Power.

III. The Rebellion in *Ireland* and Massacre of *Paris*.

IV. The Learned Bishop *Usher*'s Prophecy, concerning *Ireland*, and the Downfall of *Rome*.

V. Advice to the late Besieged in *London-Derry*, under that Reverend Divine, and Valiant Commander,

Coll. *George Walker*.

The Fourth Edition.

Illustrated with Pictures suitable to each particular Occasion.

London, Printed for *N. Boddington*, at the *Golden Ball* in *Duck-lane*, 1700.

BIBLIOTHECA BODLEIANA

Licensed,

December 16th.
1696.

To the Honourable

The Lady, *P. T.*

Madam,

WHere True Piety inhabits, Charity always claims a Privilege in Crowning Religious Actions; and, like the good Samaritan, *affords the Oil of Relief to the Wounds of the Distressed.*

Such tender Compassion always attends the Great and Just, of whom, Madam, *you are a perfect Pattern; your Bounty has been unlimited to the Distressed and Afflicted, to the Fatherless and the Widow, that even Commisera-*

tion it self has been your daily delight and practice.

Divine Souls, like yours, can never be free from humble Addresses, which creates a Presumption in me, to lay this Tract at your Ladyships's Door, where I humbly conceive you will honour it so far, as to take it into your Closet.

That Heaven may prosper you with Length of Days here, and reward you with a Crown of Glory hereafter, is the hearty Prayer of,

MADAM,

Your most Obedient
Servant,

G. W.

THE Protestants Manual OF PRAYERS. AND MEDITATION

When we first awake.

O GOD, thou art my God, early will I seek thee.

I will sing of thy power, and will praise thy Mercy betimes in the Morning; for thou hast been, and wilt be my Defence and Refuge in the Day of my Trouble.

A Prayer for the Morning.

O Eternal God, whose Providence has protected me the Night past, and brought me to the beginning of this Day; defend me, O Lord, in the same, by thy Almighty Power, and grant that this Day I fall into no Sin, neither run into any kind of Danger, but that all my Doings may be ordered by thy governance, to do always that which is righteous in thy sight, through Jesus Christ.

II.

I praise thy Name, that thou hast still continued to me the opportunity of serving thee, and advancing my Hopes of a blessed Eternity; preserve me this Day from all Violences and Snares of my Enemies, visible and invisible, keep me from all Pride, Self-love, and Vain-glory; all Obstinacy and Disobe-

Disobedience; all Fraudulency and Dissimulation; and let the Graces of thy holy Spirit take an absolute possession of my Soul, and all its Faculties, that I may finally tread down Satan under my feet: All this I beg, for thy Son Jesus Christ his sake. *Amen.*

A Prayer for the Evening.

ALmighty God, I praise and magnifie thy holy Name, for thy preservation of me this Day and all the Days of my Life; for unless thy Mercy had withheld me, I had committed more and more grievous Sins, and had been overwhelmed by thy just Wrath, and severest Judgments, Pardon, O Lord, I beseech thee, the Sins and Offences of my youth, & the irregularity of all

my Actions, either in thought, word or deed.

II.

Let thy heavenly Grace be present with me, that though my Body sleep, yet let my Soul be vigilant, lest I sleep in Sin, and be forgetful of my Duty towards thee: let thy Goodness and Loving-kindness never slip out of my remembrance, but so unite my Heart unto thee with fervent Charity, that what-ever I do, may redound to thy Glory.

III.

Grant that whether I sleep or wake, live or die, I may never lose the Light of thy Countenance, but evermore live in thy Favour; that escaping from the darkness of this World I may at last arrive at the Land of everlasting Peace and happiness, to behold thy Power and Glory. *Amen.*

Medita-

Meditations for Sunday *Morning.*

LEt God, arise, and let his Enemies be scattered; let them also that hate him, flee before him.

Like as the smoak vanisheth, so shalt thou drive them away, and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

But let the righteous be glad, and rejoice before God; let them also be merry and joyful.

II.

O sing unto God, and sing Praises unto his Name; magnifie him that rideth upon the Heavens, as it were upon an Horse; praise him in his Name, yea, and rejoyce before him.

He is a Father of the Fatherless, and defendeth the Cause of the Widows; even God

God in his holy habitation.

He is the God that maketh Men to be of one mind in an houſe, and bringeth the Priſoners out of Captivity, but letteth the Runnagates continue in ſcarceneſs.

III.

O God, when thou wenteſt forth before the People, when thou wenteſt through the Wilderneſs:

The Earth ſhook, and the Heavens dropped at the preſence of God, even as *Sinai* alſo was moved at the preſence of God, which is the God of *Iſrael*.

Thou, O God, ſenteſt a gracious rain upon thine inheritance, and refreſhed'ſt it when it was weary.

Thy Congregation ſhall dwell therein; for thou, O God, haſt of thy goodneſs prepared for the poor.

IV. The

IV.

The Lord gave the Word; great was the company of the Preachers.

Kings with their Armies did flee, and were discomfited; and they of the Houshold divided the spoil.

Though ye have lien among the Pots; yet shall ye be as the Wings of a Dove, that is covered with silver Wings, and her Feathers like Gold.

V.

When the Almighty scattered Kings for their sake, then were they as white as Snow in *Salmon.*

As the Hill of *Basan,* so is God's Hill; even an high Hill, as the Hill of *Basan.*

Why hop ye so, ye high Hills? This is God's Hill, in which it pleaseth him to dwell; yea, the Lord will abide in it for ever.

VI. The

VI.

The Chariots of God are Twenty thouſand, even thouſands of Angels; and the Lord is among them, as in the holy place of *Sinai*.

Thou art gone up on high, thou haſt led Captivity Captive, and received Gifts for Men; yea, even for thine Enemies, that the Lord God might dwell among them.

VII.

Praiſed be the Lord daily, even the God which helpeth us, & poureth his Benefits upon us.

He is our God, even the God of whom cometh Salvation: God is the Lord, by whom we eſcape Death.

God ſhall wound the head of his Enemies, and the hairy ſcalp of ſuch a one as goeth on ſtill in his wickedneſs.

VIII.

The Lord hath ſaid, I will bring

bring my People again, as I did from *Basan*; Mine own will I bring again, as I did sometime from the deep of the Sea.

That thy foot may be dipped in the Blood of thine Enemies; and that the Tongue of thy Dogs may be red through the same.

IX.

It is well seen, O God, how thou goest; how thou, my God, and my King, goest in the Sanctuary.

The Singers go before, the Minstrels follow after; in the midst are the Damsels playing with the Timbrels.

Give Thanks, O *Israel*, unto God the Lord in the Congregations, from the ground of the Heart.

There is little *Benjamin* their Ruler; and the Princes of *Judah*, their Council; the Princes of *Zebulon*, and the Princes of *Naphthali*.

X. Thy

X.

Thy God hath ſent forth ſtrength for thee: 'ſtabliſh the thing, O God that thou haſt wrought in us:

For thy Temple's ſake at *Jeruſalem*; ſo ſhall Kings bring Preſents unto thee.

When the Company of the Spear-men, and Multitude of the Mighty, are ſcattered abroad among the Beaſts of the People, (ſo that they humbly bring pieces of Silver,) and when he hath ſcattered the People that delight in War:

Then ſhall the Princes come out of *Egypt*; the *Morians* Land ſhall ſoon ſtretch out her hands unto God.

The Prayer.

MOſt gracious God who art a Father of the Fatherleſs, and pleadeſt the Cauſe of the Widow, have

have mercy upon thy holy Catholick Church; and since her Lord is ascended up on high, even to his heavenly Mansions, leave us not alone comfortless, but send thy holy Spirit into our hearts, that by his assistance we may escape spiritual, and the bitterness of the temporal.

II.

Send a gracious shower, even the Dew of thy divine Favours, to refresh our weariness in this calamity; make thy People as Doves, innocent and chast, and, adorn them with the beauty of inward sanctity: Let all Kings, Princes, and Rulers of the Earth confess thy Name, and thy Honour; that thy Gospel extending forth into all Lands, Peace, and all thy Blessings may follow it and thy praise be encreased from Generation to Generation, through Christ our Lord and Saviour. Amen.

Sunday

Sunday *Noons Meditations.*

SIng unto God, O ye Kingdoms of the Earth: O ſing praiſes unto the Lord,

Who ſitteth in the Heavens over all from the beginning: Lo, he doth ſend forth his Voice; yea, and that a mighty Voice.

Aſcribe ye the Power to God over *Iſrael*; his worſhip and ſtrength is in the Clouds.

O God, wonderful art thou in thy holy places! even the God of *Iſrael*; he will give ſtrength unto his People, bleſſed be God.

II.

O clap your hands together, all ye People! O ſing unto God with the voice of melody.

For the Lord is high, and to be feared; he is the great King upon all the Earth.

He

He shall subdue the People under us, and the Nations under our feet.

He shall chuse out an Heritage for us, even the Worship of *Jacob*, whom he loved.

III.

God is gone up with a merry noise, and the Lord with the sound of the Trump.

O sing Praises, sing Praises unto our God! O sing Praises, sing Praises unto our King!

For God is the King of all the Earth: sing ye Praises with understanding.

The Prayer.

O Lord God, Celestial King, who reigneſt Potentate in all the World; thou art exalted above all Creatures, and art to be feared in all the Dominions of the Earth; let the Seed of thy glorious Goſpel be planted in all parts of the habitable World that thy ſaving health may be known unto all Nations. II. *Let*

II. *Let thy Grace pull down all the ſtrong Holds of Sin and Satan, that anyways oppoſe thy holy Name and Word: ſubdue all thy People unto thee, and the Nations under thy feet; ſo that we that are thy People, and Sheep of thy hands, may become one Sheepfold, under one Shepherd, Jeſus Chriſt, our bleſſed Lord and Saviour.*

Meditations for Sunday *Night.*

I Will magnifie thee, O God my King; and I will praiſe thy Name for ever and ever.

Every day will I give thanks unto thee, and praiſe thy Name for ever and ever.

Great is the Lord, and marvellous, worthy to be praiſed; there is no end of his greatneſs.

II.

One Generation ſhall praiſe thy Works unto another, and declare thy power. As

As for me, I will be talking of thy Worſhip, thy Glory, thy Praiſe, and wondrous Works.

So that Men ſhall ſpeak of the might of thy marvellous Acts; and I will alſo tell of thy Greatneſs.

The memorial of thine abundant Kindneſs ſhall be ſhewed, and Men ſhall ſing of thy Righteouſneſs.

III.

The Lord is gracious and merciful, long-ſuffering, and of great goodneſs.

The Lord is loving unto every one, and his Mercy is over all his Works.

All thy Works praiſe thee, O Lord, and thy Saints give thanks unto thee.

They ſhew the glory of thy Kingdom, and talk of thy power.

That thy power, thy glory; and mightineſs of thy Kingdom

dom might be known unto Men.

Thy Kingdom is an everlasting Kingdom; and thy Dominion endureth throughout all Ages.

The Prayer.

Most mighty God, marvellous worthy art thou to be praised, and of thy greatness there is no end; give us sanctified Hearts and Lips, that we may express thy Righteousness, and magnifie thy Glory, Worship, and wondrous Works.

II.

All the Earth praises thee, O Lord, and thy Saints give thanks unto thee: Make us religious and sincere before thee and to lay aside all Hypocrisie. Protect us, O Lord, by thy hand of Providence, that we fall not, and raise us up when we are down.

III. *Give*

III.

Give us ſpiritual and temporal Meat in thine own due time for our Souls and Bodies; that we being filled abundantly with thy mercies here, we may have our hearts deſire fulfilled and ſatisfied hereafter, among ſuch as fear thee, and praiſe thy holy Name for evermore. Amen.

Monday *Mornings Meditations.*

THE Lord upholdeth all ſuch as fall, and lifteth up all thoſe that be down.

For he ſhall deliver the Poor when he crieth; the Needy alſo, and him that hath no Helper.

He ſhall be favourable to the ſimple and needy, and ſhall preſerve the Souls of the poor.

He

He ſhall deliver their Souls from wrong and falſhood, and dear ſhall their Blood be in his ſight.

II.

There ſhall be an heap of Corn in the Earth, high upon the Hills: his Fruit ſhall ſhake like *Libanus*, and he ſhall be green in the City, like Graſs upon the Earth.

His Name ſhall endure for ever; his Name ſhall remain under the Sun among the Poſterities, which ſhall be bleſſed through him, and all the Heathen ſhall praiſe him.

III.

Bleſſed be the Lord God of *Iſrael*, who only doth wondrous things.

And bleſſed be the Name of his Majeſty for ever; and all the Earth ſhall be filled with his Majeſty. *Amen.*

The Prayer.

O Eternal God, thou that defendeſt the children and poor, but puniſheſt the wrong doer, have mercy upon thy people under affliction, extend thy mercy and compaſſion from one ſea to another, even unto the world's end.

II.

Make thy people, who love thy Name, flouriſh, and ſubdue their enemies under them, that neither falſhood nor wrong may any ways oppreſs them. Bleſs them with peace and tranquility, and ſatisfie them with thy righteouſneſs and ſalvation, through thy mercy, O bleſſed Jeſu. Amen.

Monday *Noon's Meditations.*

NOt unto us, O Lord, not unto us, but unto thy Name give the praiſe, for thy

loving mercy, and for th truth's ſake.

Wherefore ſhall the Heathe ſay, *Where is now their God?*

As for our God, he is in Hea ven; he hath done whatſoeve pleaſeth him

II.

Their idols are ſilver and gold, even the work of men hands.

They have mouths, and ſpeak not; eyes have they, and ſee not.

They have ears, and hear not noſes have they, and ſmell not.

They have hands and handle not; feet have they and walk not, neither ſpeak they through their throat.

They that make them, are like unto them; and ſo are all ſuch as put their truſt in them.

III.

But thou houſe of *Iſrael*, truſt

truſt thou in the Lord: he is their ſuccour and defender.

Ye houſe of *Aaron*, put your truſt in the Lord: He is their helper and defender.

The Lord hath been mindful of us, and he ſhall bleſs us; even he ſhall bleſs the houſe of *Iſrael*, he ſhall bleſs the houſe of *Aaron*.

He ſhall bleſs them that fear the Lord, both ſmall and great.

The Prayer.

ALmighty God whoſe dwelling is in the higheſt Heavens, and doſt whatſoever pleaſeth thee both in heaven, and on Earth; give Grace, O heavenly Father, that in all our troubles and calamities, we may put our whole truſt in thee, who art our only ſuccour, defender, and deliverer.

II.

Let us evermore praiſe thy holy Name, and never aſcribe to our

ſelves anyhonour, orglory, or thank of any good action, or proſperou ſucceſs but to thee alone, who ar the Author and giver of all good things. Keep us from Idolatry, from worſhipping vain Imagina tions and any thing which is con trary to thy Goſpel. Bleſs us in all our ways, that when we go from hence we may inherit thy Kingdom. Amen.

Meditations for Monday *Night.*

I Will lift up mine eyes unto the hills from whence cometh my help.

My help cometh even from the Lord which hath made heaven and earth.

II.

He will not ſuffer thy foot to be moved; and he that keepeth thee, will not ſleep.

Behold, he that keepeth *Iſrael,*

rael, ſhall ne ther ſlumber nor ſleep.

III.

The Lord himſelf is thy keeper: the Lord is thy defence upon the right-hand.

So that the ſun ſhall not burn thee by day, nor the moon by night.

IV.

The Lord ſhall preſerve thee from evil; yea, it is even he that ſhall keep thy ſoul.

The Lord ſhall preſerve thy going out, and thy coming in, from this time forth, for ever more.

The Prayer.

O God from whence cometh all our help and ſuccour, preſerve us by thy Power and Providence, that nothing, either by day or night, may moleſt our peace, or diſturb our ſafety; ſuffer not the Vanities of the one to allure us, nor the Terrors of the other to amaze and affright us.

I.

Let our feet be immoveable, and fixed upon the rock and foundation, Christ Jesus, and so dispose of our going out, and coming in, that we may not swerve from thy commandments, but walk according to thy holy rule in all things, who art our Lord and Saviour.

Meditations for Tuesday *Morning.*

THey that put their trust in the Lord, shall be ever as the mount *Sion*, which may not be removed, but standeth fast for ever.

The hills stand about *Jerusalem*, even so standeth the Lord round about his People, from this time forth for evermore.

II.

For the rod of the ungodly cometh not into the lot of the righteous;

righteous; lest the righteous put their hands unto wickedness.

Do well, O Lord, unto those that be good and true of heart.

As for such as turn back unto their own wickedness, the Lord shall lead them forth with the evil doers; but peace shall be upon *Israel*.

The Prayer.

MErciful God, our only trust and confidence; and whosoever trusteth in thee, shall not be removed, but stand fast for ever; let thy power and glory stand round about us, and all thy holy people, like hills, for our protection and safety, that we may be sheltered from our enemies.

II.

Permit us not to put our hands to wickedness, neither let us partake in the lot of the ungodly, whom thou ordainest

for deſtruction: but let us receive that Bleſſing which our Lord and Saviour hath left his Church even the Peace of God the Father, Son, and Holy Ghoſt: To whom be all honour and glory, world without end. Amen.

Meditations for Tueſday *Noon.*

WHen the Lord turned again the Captivity of *Sion*, then were we like unto them that dream.

Then was our mouth filled with laughter, and our tongue with joy.

II.

Then ſaid they among the Heathen, The Lord hath done great things for them.

Yea, the Lord hath done great things for us already; whereof we rejoice.

III. Turn

III.

Turn thou our captivity, O Lord, as the rivers in the south.

They that sow in tears, shall reap in joy.

He that now goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him.

The Prayer.

GRacious God, who hast promised Life and Salvation to thy chosen Servants, and hast wrought mighty things for them already, whereof they rejoice: Deliver us, we beseech thee, from the slavery and fetters of sin and misery; dissipate and scatter all our enemies which lay close siege to us, seeking to destroy us.

II.

Fill our hearts with contrition, for having trespassed against thee;

teach us that divine art of self-denial, to mortifie our affection, crucifie our lust, and extinguish all fleshly temptations; that when thy great harvest shall come, we may be admitted, as fellowlabourers, to work in thy spiritual kingdom, through Jesus Christ. Amen.

Meditations for Tuesday *Night.*

OUt of the deep have I called unto thee, O Lord: Lord hear my voice.

O let thine ears consider well the voice of my Complaint.

II.

If thou, Lord, wilt be extream, to mark what is done amiss; O Lord, who may abide it?

For there is mercy with thee; therefore shalt thou be feared.

I look

I look for the Lord; my soul doth wait for him; in his word is my trust.

III.

My soul flieth unto the Lord before the morning watch: I say before the morning watch.

O *Israel*, trust in the Lord; for with the Lord there is mercy, and with him is plenteous redemption.

And he shall redeem *Israel* from all her sins.

The Prayer.

O Blessed Lord, who with thy most precious blood didst pay our ransom, to purchase for us freedom and salvation: With thee there is mercy and plenteous redemption! O let the height of that mercy take us out of the bottomless pit of sin and misery.

II. *Be not extreme, O Lord, to mark what we have done amiss in our life-time; but rather blot out the Hand-writing which is against us: And as thy boundless Mercy pardons what is past; so let the sweetness of it create thy fear in our hearts, that we may never more dare to offend so gracious and merciful a Saviour as thou art to us. Grant this, O Lord, I beseech thee, for thy alone sake.* Amen.

Meditations for Wednesday *Morning.*

Deliver me, O Lord, from the evil man, and preserve me from the wicked man:

Which imagine mischief in their hearts, and stir up strife all the day long.

They have sharpned their Tongues like a Serpent: Adders

ders poison is under their lips.

II.

Keep me, O Lord, from the hands of the ungodly; preserve me from wicked men, which are purposed to overthrow my going.

The proud have laid a snare for me, and spread a net abroad with Cords; yea, and set Traps in my way.

III.

I said unto the Lord, Thou art my God: Hear the voice of my prayers, O Lord.

O Lord God, thou strength of my health, thou hast covered my head in the day of battel.

IV.

Let not the ungodly have his desire, O Lord: let not his mischievous imagination prosper, lest they be too proud.

Let the mischief of their own lips fall upon the head of

of them that compaſs me about.

A man full of words ſhall not proſper upon the earth: Evil ſhall hunt the wicked perſon, to overthrow him.

The Prayer.

O Lord God, the ſtrength of all thoſe that depend upon thee; deliver us from evil and wicked men; that neither their examples may corrupt us nor their counſels miſguide us, or their miſchief diſturb our ſafety.

II.

But do thou, O Lord, cover our heads, in the day of battle and ſtrife, againſt all our bodily and ghoſtly enemies; that though they purſue us, to overthrow us, yet we may be ſafe on earth, under thy favour and almighty protection; and at the laſt, being removed from all fears and dangers, we may appear in thy ſight among the righteous for evermore.

Meditations for Wednesday *Noon.*

HEar my prayer, O Lord, and consider my desire: Hearken unto me, for thy truth and righteousness sake:

And enter not into judgment with thy servant; for in thy sight shall no one living be justified.

II.

For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath laid me in the darkness, as the men that have been long dead.

Therefore is my spirit vexed within me, and my heart within me is desolate.

III.

Yet do I remember the time past; I muse upon all thy works:

works: yea, I exercise my self in the works of thy hands. I stretch forth my hands unto thee; my soul gaspeth unto thee as a thirsty Land.

The Prayer.

MOst righteous Judge, and dear Redeemer, hear us, for thy Truth and Mercies sake; free us from the heinous guilt of all our sins, and renounce those Punishments due to us for the same.

II.

Enter not at any time into judgment with us; for in thy sight no flesh can be justified by its own worthiness. Fortifie our souls with the holiness of a lively faith, which worketh by Charity, that at last we enter into thy Holy of Holies, even Life everlasting. Amen.

Medita-

Meditations for Wednesday *Night*.

HEar me, O Lord, and that soon; for my spirit waxeth faint: Hide not thy Face from me, lest I be like unto them that go down into the Pit.

O let me hear thy loving-kindness betimes in the morning; for in thee is my trust: shew thou me the way that I should walk in, for I lift up my Soul unto thee.

II.

Deliver me, O Lord, from mine Enemies; for I fly unto thee to hide me.

Teach me to do the thing that pleaseth thee; for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.

III. Quick-

III.

Quicken me, O Lord, for thy Names ſake; and for thy righteouſneſs ſake bring my ſoul out of Trouble.

And of thy goodneſs ſlay mine enemies, and deſtroy all them that vex my ſoul; for I am thy ſervant.

The Prayer.

BOw down thine ear, O Lord, and hear my complaint; ſupport my weak ſpirit with thy heavenly grace, which is ſufficient for me: Hide not the light of thy countenance from me, but repleniſh me with the beams of thy mercy and goodneſs.

II.

Direct me in the way that I ſhould walk in; inſtruct me to do whatſoever pleaſeth thee; quicken my Soul in thy paths which lead to life eternal; and ſo continue the conduct of thy bleſſed ſpirit to me, that it may never

never depart from me till I am brought out of this temporal world, and am ſafely arrived at thy ſpiritual Kingdom. Amen.

Meditations for Thurſday *Morning.*

PRaiſe the Lord, O my ſoul. While I live, will I praiſe the Lord; yea, as long as I have any being, will I ſing praiſes unto my God.

O put not your truſt in princes, nor in any child of man; for there is no help in them.

For when the breath of man goes out, he ſhall turn again to his earth, and then all his thoughts periſh.

II.

Bleſſed is he that hath the God of *Jacob* for his help, and whoſe hope is in the Lord his God:

Which made Heaven and Earth,

Earth, the Sea, and all that therein is; which keepeth his Promiſe for ever; which helpeth them to right that ſuffer wrong; which feedeth the hungry.

III.

The Lord looſeth men out of priſon; the Lord giveth ſight to the blind.

The Lord helpeth them that are fallen; the Lord careth for the righteous.

The Lord careth for the ſtrangers; he defendeth the Fatherleſs and Widow: as for the way of the ungodly, he turneth it upſide-down.

The Lord thy God, O *Sion*, ſhall be King for evermore, and throughout all generations.

The Prayer.

GReat God, who art King for everlaſting, world without end, vouchſafe us thy Grace, & aſſiſt us with

with thy ready help, that we may fix all our hopes in thee; for thou alone art able to grant deliverance.

II. *Lord, feed our ſouls, and ſatisfie us with thy ſalvation, when we hunger and thirſt after thee; revenge our cauſe, when we ſuffer wrong; and heal our backſlidings: Enlighten our Darkneſs, that we walk not in the ſhadow of death; and let thy hand of Providence take care of us in all our neceſſities, that when our life is expired, and we return to that earth from whence we were taken, we may reign with thee for evermore.*

Meditations for Thurſday *Noon.*

I Cried unto the Lord with my voice; yea, even unto the Lord did I make my ſupplication.

I poured out my Complaints before

before him, and ſhewed him my trouble.

When my ſpirit was in heavineſs, thou kneweſt my path: in the way wherein I walked, have they privily laid a ſnare for me.

II.

I looked alſo upon my right-hand, and ſaw there was no man that would know me.

I had no place to fly unto; and no man cared for my ſoul.

I cried unto thee, O Lord, and ſaid, Thou art my hope, and my portion in the land of the living.

III.

Conſider my complaint; for I am brought very low.

O deliver me from my perſecutors; for they are too ſtrong for me.

Bring my ſoul out of priſon, that I may give thanks unto thy Name: Which thing

if

if thou wilt grant me, then ſhall the righteous reſort unto my company.

The Prayer.

THou art our place, O Lord, to flee unto, and the only ſanctuary wherein is ſafety: O hide us under the ſhadow of thy wings; keep us from all thoſe dangers which encreaſe upon us when our ſpirits are in heavineſs and our bodies bowed down with infirmities. II.

Stand thou evermore at our right hand, and aid us ſo with the power of thy grace, that our temptations and enemies may at no time moleſt and diſturb us: grant that our ſouls, in thy good time, may depart out of the priſon of the body with joy, and not with grief, and enter into thine eternal joy, to reign with thee for evermore. Amen.

Medita-

Meditations for Thurſday *Night.*

O Lord, thou haſt ſearched me out, and known me; thou knoweſt my down ſitting, and mine up riſing; thou underſtandeſt my thoughts long before.

Thou art about my bed, and about my path, and ſpieſt out all my ways.

For lo, there is not a word in my tongue, but thou, O Lord, knoweſt it altogether.

Thou haſt faſhioned me behind and before, and laid thine hand upon me.

II.

Such knowledge is too wonderful and excellent for me, I cannot attain unto it.

Whither ſhall I go then from thy ſpirit? Or whither ſhall I go then from thy preſence?

If

If I climb up into heaven, thou art there: if I go down to hell, thou art there alſo.

If I take the wings of the morning, and remain in the uttermoſt parts of the ſea,

Even there alſo ſhall thy hand lead me, and thy right-hand ſhall hold me.

III.

If I ſay, Peradventure the darkneſs ſhall cover me; then ſhall my night be turned into day.

Yea, the darkneſs is no darkneſs with thee, but the night is as clear as the day; the darkneſs and light to thee are both alike.

For my reins are thine: thou haſt covered me in my mother's womb.

The Prayer.

INfinite art thou, O Lord, in wiſdom, and omnipreſent in all pla-

ces; thou fillest heaven and earth with majesty, and the effects of thy glory: hell feels thy mighty power, but thou communicatest to us thy poor creatures thy boundless mercy.

II.

And O Lord, as thou art present with us; so we humbly beseech thee be president among us: Teach us thy holy laws; and so guide us by thy golden rule, and divine precepts, that we wander not in the darkness of our own errors, but in thy light, whom no clouds can overcast, nor darkness eclipse: Preserve us, O Lord, from falling into utter darkness, where there weeping and wailing, and gnashing of teeth.

Meditations for Friday *Morning*

I Will give thanks unto thee O Lord; for I am fearfully and wonderfully made: marvellous are thy ways, and that my

my ſoul knoweth right well.

My bones are not hid from thee, though I am made ſecretly, and faſhion'd beneath in the earth.

Thine eyes did ſee my ſubſtance, yet being unperfect; and in thy book were all my members written:

Which day by day were faſhioned, when as yet there was none of them.

II.

How dear are thy counſels unto me, O God! O how great is the ſumm of them!

If I tell them, they are more in number than the ſand: When I awake up, I am preſent with thee.

Wilt thou not ſlay the wicked, O God? Depart from me, ye blood-thirſty men:

For they ſpeak unrighteouſly againſt thee, and thine enemies take thy Name in vain.

III.

Do not I hate them, O Lord, that hate thee? And am not I grieved with those that rise up against thee?

Yea, I hate them right sore, even as though they were mine enemies.

Try me, O God and seek the ground of my heart: prove me, and examine my thoughts.

Look well if there be any way of wickedness in me: and lead me in the way everlasting.

The Prayer.

O Lord, thy works are marvellous; for thou hast done great things for my soul: It is thou that hast formed me in the womb, and thy tender care hath preserved me to this moment: Teach me to hate and abhor all iniquity, and to love thy counsels as my dearest treasure, that

w

we may be as fearful of committing sins in secret, with that circumspection, as in the eye of the world.

II.

Lead me in thy truth, and guide me in the paths of a holy life, that I may examine my self strictly of what sins I stand guilty of, and earnestly repent of those offences: Make me to shun all wicked ways, and conduct me into the way everlasting, through Christ our Lord. Amen.

Friday *Noon's Meditations.*

O God, my heart is ready, my heart is ready; I will sing, and give praise with the best member I have.

Awake thou lute and harp: I my self will awake right early.

I will give thanks unto thee, O Lord, among the People: I will sing praises unto thee among the nations.

II.

For thy mercy is greater than the heavens, and thy truth reacheth unto the clouds.

Set up thy self, O God, above the heavens, and thy glory above all the earth.

That thy beloved may be delivered, let thy right hand save them, and hear thou me.

III.

God hath spoken, in his holiness, I will rejoyce therefore, and divide *Sichem*, and meet out the valley of *Succoth*.

Gilead is mine and *Manasses* is mine, *Ephraim* also is the strength of mine head.

Juda is my law-giver; *Moab* is my wash pot: Over *Edom* will I cast out my shooe; upon the *Philistines* will I triumph.

IV.

Who will lead me into the strong city? And who will bring

bring me into *Edom*.

Haſt not thou forſaken us, O God? And wilt not thou, O God, go forth with our hoſts?

O help us againſt the enemy; for vain is the help of man.

Through God we ſhall do great acts; and it is he that ſhall tread down our enemies.

The Prayer.

EArly, O my God to thee will I make my prayer and ſupplication: for thy mercy, in extent, is greater than the heavens, and thy glory above all the earth: for ever be thou exalted in thine own ſtrength, and magnifie thy power, and thy never-failing mercy, in defending us, and all thy holy Church, againſt all our enemies, temporal and ſpiritual.

II.

Leave us not nor forſake us, O God, who art our ſtrong tower and defence; for in vain is man's help,

unleſs thou ſtrengthen us: fortifie us and go forth with our hoſts to battle, that we being defended and armed by thee, may perform acts great and good, fighting thy battles, and place our confidence in thy righteouſneſs only, and thy ſalvation. Amen.

Meditations for Friday *Evening.*

IN *Jury* is God known; his name is great in *Iſrael*; at *Salem* is his tabernacle, and his dwelling in *Sion.*

There he brake the arrows of the bow, the ſhield, the ſword, and the battle.

Thou art of more honour and might than the hills of the robbers.

II.

The proud are robbed; they have ſlept their ſleep; and all the

the men whose hands were mighty, have found nothing.

At thy rebuke, O God of *Jacob*, both the chariot and horse are fallen.

Thou, even thou, art to be feared; and who may stand in thy sight when thou art angry?

Thou didst cause thy judgments to be heard from heaven: the earth trembled, and was still.

III.

When God arose to judgment, and to help all the meek upon earth.

The fierceness of man shall turn to thy praise; and the fierceness of them shalt thou refrain.

Promise unto the Lord your God and keep it, all ye that be round about him: bring presents unto him that ought to be feared.

He shall refrain the spirit of

princes; and is wonderful among the kings of the earth.

The Prayer.

Great is thy name O Lord, and thy dwellings in the highest heavens: give a deep impression of a dread and reverence of thee and thy power in our hearts: let thy threatnings and judgments, which descend from heaven, and are executed upon stubborn and disobedient People, make us loath sin, or the thoughts of it; and shun all the occasions, and alluring baits of it.

II. *O let thy continued mercies and loving kindness be ever in our remembrance; and make our hearts still full of smoothness and tranquility, that we may not fear the rigour of man, or the cruel wrath of those whose spirits thou canst refrain, lest we be hindred in our duty towards thee; but let us so fear to offend thee,*

thee that we may press forwards from fear to love; from apprehensions of thy wrath, to the sense and comfort of thy mercies.

Meditations for Saturday *Morning.*

Unto thee, O God do we give thanks; yea, unto thee do we give thanks.

Thy name also is so nigh; and that do thy wondrous works declare.

When I receive the congregation, I shall judge according unto right.

The earth is weak, and all the inhabitants thereof: I bear up the pillars of it.

II.

I said unto the fools, Deal not so madly: And to the ungodly, Set not up your horn:

Set not up your horn on high, and ſpeak not with a ſtiff neck.

For promotion cometh neither from the eaſt, nor from the weſt, nor yet from the ſouth.

And why? God is the judge: He putteth down one, and ſetteth up another.

III.

For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the ſame.

As for the dregs thereof, all the ungodly of the earth ſhall drink of them, and ſuck them out.

But I will talk of the God of *Jacob*, and praiſe him for ever.

All the horns of the ungodly alſo will I break: And the horns of the righteous ſhall be exalted.

The

The Prayer.

GReat judge of the whole universe, from whom proceeds all promotion and punishment, extend thy mercy now upon us, at the hour of death, and in the day of judgement, when thou shalt judge all the society of men and angels, according to right.

II.

O give us thy powerful grace, that we may expect thy coming in humility and perfect charity, and not be puft up and exalted in our fancies and imaginations but may submit to thy will with meekness and holy obedience; that when thou shalt pour forth thy wrath upon the ungodly, we may not be numbred amongst them, but partake of those mercies thou hast provided for those that love and fear thee. Amen.

Medi-

Meditations for Saturday *Noon.*

HAst thee, O God, to deliver me: make haſt to help me, O Lord.

Let them be aſhamed and confounded that ſeek after my ſoul: Let them be turned backward, and put to confuſion that wiſh me evil.

Let them for their reward, be ſoon brought to ſhame, that cry over me, There, there.

II.

But let all thoſe that ſeek thee, be joyful and glad in thee: and let all ſuch as delight in thy ſalvation ſay always, The Lord be praiſed.

As for me I am poor and in miſery: Haſt thee unto me, O God.

Thou art my Helper, and my

my Redeemer: O Lord, make no long tarrying.

The Prayer.

THou, O God, art our deliverer, helper, and redeemer: have mercy upon us, and all those which serve thee in sincerity and truth: help us, O God, against those that seek to destroy our souls: let our delight be to wait for thy salvation, and to trust in thy never-failing mercies that our feet being guided by thy direction, we may remain safe under thy providence.

II. *Suffer us not, O thou, who art a God of power, and great glory, to be a prey to our enemies; but dissipate and scatter them, as offensive clouds to the light of thy Gospel. Strengthen our weaknesses by thy power, pardon our sins by thy mercies, and justifie our souls by thy free grace, that we may now and evermore, with the humble addresses of devotion,*

votion, give thee praiſe, not only with our lips, but in our lives through Jeſus Chriſt our Lord. Amen.

Meditations for Saturday *Night.*

God be merciful unto us, and bleſs us, and ſhew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth, thy ſaving health among all nations.

Let the people praiſe thee, O God; yea, let all the people praiſe thee.

II.

O let the nations rejoice and be glad; for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

Let

Let the people praiſe thee, O God; let all the people praiſe thee.

Then ſhall the earth bring forth her encreaſe, and God, even our own God, ſhall give us his bleſſing.

God ſhall bleſs us, and all the ends of the world ſhall fear him.

The Prayer.

O God, thou great governour of all mankind, and judge of the whole earth, have mercy upon us, and bleſs us. Thou makeſt the reſplendent beams of thy unwearied ſun to ſhine, and caſt his luſtre upon all corners of the habituable world, beſtowing his light both on the good and bad.

II. *Let the bleſſed light of thy bright countenance, ſpread it ſelf to all nations, and to all people: lighten all our darkneſſes with the radiant beams of thy divine favour, teach thy*

thy ways to all thy people, and give thy ſaving health to all nations that all may join with one conſent to fear thee, and praiſe thy name for evermore. Amen.

E J A-

EJACULATIONS UPON Several Occasions, Out of the *Holy Scriptures.*

In the Morning.

MY voice shalt thou hear betimes, O Lord: Early in the morning will I direct my prayer unto thee, and will look up. *Psal.* 5. 3.

My days are like the days of an hireling. Until the day break,

break, and the ſhadows fly away, *Job* 7. 1. *Cant.* 4. 6.

At going forth.

The Lord preſerve my going out, and my coming in: from this time forth, and for evermore, *Pſal.* 121. 8.

O hold thou up my goings in thy paths; that my footſteps ſlip not, *Pſal.* 17. 5.

Beginning a good Work.

In the volume of the book it is written of me: I delight to do thy will, O my God; yea, thy law is within my heart, *Pſal.* 40. 7, 8.

In good Inſpirations.

The Lord God hath opened my ear, and I was not rebellious againſt him, *Iſa.* 50. 5.

At Church.

O how amiable are thy tabernacles, O Lord of hoſts! *Pſal.* 84. 1.

Before reading.

Speak, Lord, for thy ſervant

vant heareth, 1 *Sam.* 3. 9.

Speaking

My heart is inditing a good matter; I ſpeak of the things which I have made touching the King, *Pſalm* 45. 1.

When you goabout worldlyaffairs.

O let not my heart be inclined to any evil thing: Let me not be occupied in ungodly works, with the men that work wickedneſs, leſt I eat of ſuch things as pleaſe them, *Pſalm* 141. 4.

Deliver me, O Lord, from every evil work: and eſtabliſh me in every good word and work, 2 *Tim.* 4. 18.

God ſhall bring every work into judgment, with every ſecret thing; whether it be good, or whether it be evil.

Before eating.

Thou openeſt thine hand, and ſatisfieſt the deſire of every living thing, *Pſalm* 145. 16.

After

After eating.

The Lord is to be praiſed, who ſatisfieth thy mouth with good things; making thee young and luſty as an eagle, *Pſal.* 103. 4.

In Proſperity.

If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not thee above my chief joy, *Pſal.* 137. 6.

Adverſity.

The Lord killeth and maketh alive, 1 *Sam.* 2. 6.

Shall we receive good at the hand of God? and ſhall we not receive evil? *Job* 2. 10.

Ought not Chriſt to have ſuffered theſe things, and to enter into his glory? *Luke.* 24. 26.

Troubles.

Surely man walketh in a vain ſhew; ſurely they are diſquieted in vain, *Pſal.* 39. 6.

Calum-

Calumnies.

If I pleased men, I should not be the servant of Christ, *Gal.* 1. 10.

Praises.

Not unto us, O Lord, not unto us; but unto thy name give glory, *Psal.* 115. 1.

Against vain Hope.

As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image, *Psal.* 73. 20.

Pride.

Whosoever exalteth himself shall be abased, *Luke.* 14. 11.

Covetousness.

It is more blessed to give than to receive, *Acts* 20. 35.

Luxury.

Know ye not that your bodies are the members of Christ, 1 *Cor.* 6. 15.

Envy

Envy.

He that loveth not his brother, abideth in sin, 1 *Joh.* 3. 14.

Gluttony.

The kingdom of God is not meat and drink, *Rom.* 14. 17.

Anger.

Learn of me for I am meek and lowly in heart, *Matth.* 11. 29.

Sloth.

Curſed be he that doth the work of the Lord negligently, *Jer.* 48. 10.

Rules of Faith.

Remove not the ancient bounds which thy fathers have ſet, *Prov.* 22. 28.

Acts of Faith.

Lord, I believe, help thou my unbelief, *Mark* 9. 24.

I know that my Redeemer liveth, *&c. Job* 19. 25.

Hope.

Though I walk through the valley of the ſhadow of death,

I will fear no evil; for thou art with me, *Psal.* 24. 4.

I will be with him in trouble; I will deliver him, and honour him, *Psal.* 90. 15.

Charity.

Whom have I in heaven but thee? And there is none upon earth that I desire in comparison of thee.

My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever, *Psal.* 73. 25, 26.

Against worshipping of Idols.

To whom will you liken God? Or what likeness will ye compare unto him? *Isa.* 40. 18.

Woe unto him that saith to the wood Awake; to the dumb stone, Arise, it shall teach: Behold it is laid over with gold and silver, and there is no breath at all in the midst of it, *Hab.* 2. 19.

If ye do return unto the Lord with all your hearts, then put away the ſtrange gods, and *Aſhtaroth*, from among you, and prepare your hearts unto the Lord, and ſerve him only.

Then the children of *Iſrael* did put away *Baalim*, and *Aſhtaroth*, and ſerved the Lord only, 1 *Sam.* 7. 3, 4.

Againſt Popiſh Tradition.

Foraſmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, *Iſa.* 29. 13.

In vain do they worſhip me, teaching for doctrines the commandments of men, *Mat.* 7. 7.

Take heed and beware of the leaven of the Phariſees and of the Sadduces.

Againſt

Against praying to Saints.

Whosoever shall call upon the name of the Lord, shall be saved, *Rom.* 10. 13.

When you pray, say, *Our Father which art in Heaven*, &c. *Luke* 11. 2.

Against Antichrist.

Little children, it is the last time; and as you have heard that *Antichrist* shall come even now are there many *Antichrists*, whereby we know it is the last time, 1 *John* 2. 18.

Let no man deceive you by any means; for that day shall not come, except there come a falling away first; and that man of sin be revealed, the son of perdition.

Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, shewing himself that he is God.

And for this cauſe, God ſhall ſend them ſtrong deluſions, that they ſhould believe a lye, that they all might be damned who believed not the truth, but had pleaſure in unrighteouſneſs, 2 *Theſ.* 2. 3, 4, 11, 12.

Divine Breathings of the Soul, towards the Evening.

AS the hart panteth after the water-brooks; ſo longeth my ſoul after thee, O God.

My ſoul is a-thirſt for God, even for the living God: When ſhall I come to appear before the preſence of God? *Pſal.* 42. 1, 2.

Thy loving-kindneſs is better than Life it ſelf; therefore my lips ſhall praiſe thee, *Pſal.* 63. 4.

A Prayer

A Prayer for a Family, that may serve for Morning, or Evening.

O Eternal Lord God, we thy poor and unworthy servants prostrate our selves before thee, in all humility, to ask pardon for all our sins and offences: Thou art a God of purer eyes than to behold iniquity; yet so infinitely gracious, that none ever trusted in thee, and was confounded: Thou hadst an eye upon us in the womb; and notwithstanding our unworthiness, thou still relievest us, giving us our daily food, and hourly breath.

II.

What can we render unto thee, O Lord, for all thy mercies which thou continually bestowest upon us: O Let the

Ocean of this thy mercy be a partition betwixt us and our sins, and betwixt thee and thy judgments: Remove from us whatsoever displeaseth thee; and we beseech thee be not extreme in marking our imperfections; thou hast gone along with us, and hast kept us and preserved us [this Night past,] from fire water, robbery, sudden death, and desolation: [Day past,] from wilful sinning, frights, and fears, maiming, drowning, and fire; from bad company, and false witnesses, which might lay to our charge things that we know not; and from all other sad accidents which might have befallen us.

In the Morning.

In the Evening.

III.

Blessour gracious Deliverer, and sovereign Lord, King *William*,

William; defend his Person, uphold his Crown, and maintain his State; give him continual peace, length of days, and much happiness. Bless *Catharine* the Queen Dowager; her Royal Highness, the Princess *Anne* of *Denmark*, and the rest of the Royal Family. Let thy blessing be upon this family, guide us in our ways, and lead us in thy truth. Bless all our Relations and Friends, guide and govern us by thy good spirit of grace; and whatsoever thou knowest to be needful and convenient for us we beseech thee grant it.

IV.

Lastly, We come unto thee for a blessing for all that are distressed either in body, mind, or estate, especially those who suffer persecution, for enjoying the light of thy Gospel,

and fly into this land for ſuccour: Hear us, O Lord, for them, and thy whole Church, and hear Chriſt for us all; in whoſe name and words we further call upon thee, ſaying, *Our Father*, &c.

A Prayer before the Communion.

O Merciful Jeſu, who diedſt an ignominious death upon the croſs, for my ſins; and didſt bequeath, in thy laſt will and teſtament this holy ſacrament for my ſoul's nouriſhment: My ſins, O Lord, are great, but I lament my uncleanneſs, and renounce my unworthineſs.

II.

I come not to thy holy table, becauſe worthy, but neceſſitous; I come to be made clean, and purged from my droſs

droſs and filthineſs; thy body and blood can make me clean, thy merits can make me a worthy receiver; and here is a conveyance of thy bleſſed body and blood in this holy Sacrament: Give my ſins thy pardon, my ſoul thy heavenly grace; and what thou doſt convey, ſeal unto me, for thy alone ſake, my only Saviour and Redeemer. *Amen.*

At receiving the Bread.

Bleſſed Jeſu, as thou haſt given thy fleſh to be the bread of life and ſalvation; ſo vouchſafe to work in me by a lively faith, that I receiving the ſame, may evermore continue in thee, and thou in me. *Amen.*

At receiving the Cup.

Lord, grant, that as thy blood was ſhed, to waſh me a poor ſinner; ſo grant that it may, through a lively faith,

take effect in me, that I may become a fit Member of thee, and live and die in thee for ever.

A Prayer after the Communion.

GLory honour and praiſe be given unto thee, O Lord moſt holy, for all thy mercies beſtowed upon me: I have now been partaker of bread and wine; Lord make me partaker of thy body and blood: The one turns to the nouriſhment of my body; but the other, with thy grace is the nouriſhment of my ſoul.

II.

O let not thy precious blood be ſhed in vain for my ſins, but let my hearty repentance, with thy grace, fully purge me from all uncleanneſs: I have this

this day been put in mind of the benefit by Christ's death; let me every day learn to die unto sin, and live the life of the righteous, that at last I may become a new creature. Unto thee, O Father, my Creator and Preserver; unto thee, O Christ, my Redeemer and Justifier; unto thee, O Holy Ghost, my Sanctifier and Instructer, be ascribed all honour, power, and glory, now, and for evermore. *Amen.*

For the Church.

WE beseech thee, O Lord, graciously to accept the prayers of thy Church, that she being delivered from all adversity and error, may serve thee in safety and freedom, through Jesus Christ our Lord. *Amen.*

For the King.

O Lord, we beseech thee, bless our sovereign Lord, King *William*, by thy gracious appointment, our supreme Governour; enrich him with all encrease of Vertues, whereby he may be able to eschew Evil, and to follow Thee, the Way, the Truth, and the Life, through Jesus Christ our Lord. *Amen.*

For the Royal Family.

We beseech thee, O Lord, to bless *Catharine* the Queen Dowager; her Royal Highness, the Princess *Anne* of *Denmark*, and the rest of the Royal Family: Grant that they may walk in the ways of thy Holy Commandments, all the days of their lives, through Christ our Lord. *Amen.*

For the high Court of Parliament.

O Lord, bless the great Council of the Nation; dir[illegible]d

The joyful Coronation of King *William* and Queen *Mary*, at *Westminster-Abby*, *April* the 11th. 1689.

April *the* 11*th.* 1689. *Their Majesties went from* Whitehall *to* Westminster, *the Heralds being ready, the Peers in the Lord's Hous and the Peeresses in the* Painted Chamber; *so that about Eleven in the Morning, Their Majesties, and the whole Proceeding, were conducte to* Westminster-hall; *where a Throne being erected, Their Majesties took their Seats, and after the Ceremony was ended, the Proceedin began from* Westminster-hall *to the* Abby; *where being placed in Order, the Lord Bishop of* London *began with the Recognition, whic ended with an universal Acclamation of Joy: Then the Bishop of St.* Asaph *and* Bangor *sung the Litany; which ended, the Communion Service began; the Epistle, taken out of the* 1 Pet. 2. *ver* 13. 17. *read by the Bishop of* Carlisle; *the Gospel,* Mat. 22. 16, 22. *read by th Bishop of St.* Asaph: *Then followed the Sermon by the Bishop of* Salisbury, *whose Text was* 2 Sam. 23. 3, 4. The God of Israel said, th Rock of Israel spake, *&c. Sermon being ended, Their Majesties took the Oath, and were solemnly anointed, and the Crowns placed o their Heads by the Lord Bishop of* London, *assisted by the Lord Bishop of* Rochester; *upon which the Drums beat, the Trumpets sounded the Great Guns were fired, yet were drowned, in a manner, by the loud Shouts and Acclamations of the People. Many other Royal Ceremo nies were used, too tedious to insert in this narrow compass: About Eight in the Evening Their Majesties returned to* White-hall.

and prosper all their Consultations; grant that what they do may be to the Advancement of thy Glory, the good of thy Church, the safety, honour, and welfare of our Sovereign, and his Kingdoms; that all things may be so well ordered, and firmly settled by their good endeavours, upon the best and surest foundations, that Peace and Happiness, Truth and Justice, Religion and Piety may be established among us for all generations. These, and all other necessaries for them, for us, and thy whole Church, we humbly beg, for thy Son's sake, our Saviour. *Amen.*

For the Clergy.

Almighty and Everlasting God, who by thy Spirit dost sanctifie and govern the whole Body of thy Church, graciously hear our prayers, for

for all those whom thou hast ordained, and called to the publick service of thy sanctuary; that, by the help of thy grace, they may faithfully serve thee in their several degrees, through Jesus Christ our Lord.

For Friends.

I beseech thee, O Lord, for all those to whom I am indebted, for my Birth, Education, Instruction, Promotion; their necessities are known unto thee; thou art rich in all things; reward them for these benefits, with blessings both temporal and eternal.

For a Family.

Almighty and Everlasting God, send down thy holy Angel from Heaven, to visit, protect and defend all that dwell in this house, through Christ our Lord. *Amen.*

For a Friend.

Almighty and Everlasting Lord God, have mercy upon thy servant, *N.* and direct him by thy goodness into the way of eternal salvation, that, through thy grace, he may desire those things which please thee; and with his whole endeavour perform the same, through Jesus Christ our Lord.

For Peace.

O God, from whom all holy desires, all good counsels, and all just works do proceed, give unto us thy servants that peace which the world cannot give, that both our hearts may be set to obey thy commandment; and also that by thee we being defended from the fear of our Enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. *Amen.*

In

In the time of Plague.

Let thy anger ceaſe, O Lord, and be appeaſed, for the iniquity of thy people, as thou haſt ſworn by thy ſelf. O holy God, holy and ſtrong, holy and immortal, have mercy upon us.

For a City.

Compaſs this City, O Lord, with thy protection; and let thy holy angels guard the walls thereof, O Lord, mercifully hear thy people.

For Grace.

Lord, from whom all good things do come, grant unto us thy humble ſervants, that by thy holy inſpiration we may think thoſe things that be good, and by thy merciful guiding may perform the ſame, through our Lord Jeſus Chriſt.

For Enemies.

O God, the lover and preſerver of peace and charity, give unto

unto all our Enemies thy true peace, and love, and remission of sins; and mightily deliver us from their snares, through Jesus Christ our Lord.

For the afflicted.

O almighty God, the afflicted soul, the troubled spirit crieth unto thee: Hear, O Lord, and have mercy for thou art a merciful God.

For Travellers.

Assist us mercifully, O Lord, in our supplications and prayers; and dispose the way of thy servants towards the attainment of everlasting salvation, that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help through Christ our Lord.

For the Fruits of the Earth.

O God in whom we live, move, and have our being, open

open thy treaſure in the due ſeaſon, and give a bleſſing to the works of thy hands, thro' Jeſus Chriſt our Lord.

Againſt Temptation.

Almighty God, which doth ſee that we have no power of our ſelves to help our ſelves, keep us both outwardly in our bodies, and inwardly in our ſouls, that we may be defended from all adverſities which may happen to the body, and from all evil thoughts which may aſſault and hurt the ſoul; through Jeſus Chriſt.

For Misbelievers and Sinners.

Almighty and Everlaſting God, who deſireſt not the death of a ſinner, mercifully look upon all that are deceived by the ſubtilty of Satan, that all evil prejudice laid aſide, they may return to the unity of thy truth and love.

For Temporal Necessities.

Repleniſh thoſe, O Lord, we beſeech thee, with temporal nouriſhment, whom thou haſt refreſhed with thy bleſſed Sacraments.

Againſt Tempeſts.

Drive ſpiritual wickedneſs from thy houſe, O Lord, and preſerve it from the malignity of tempeſtuous weather.

For Women in Travail.

O Lord, of thy abundant goodneſs and mercy, help thy ſervants, who are in great pains and perils of Child-birth; that being delivered out of their preſent danger, they may glorifie thy holy Name who art bleſſed for evermore.

For the Sick.

O God, the only refuge of our infirmities, by thy mighty power relieve thy ſick ſervants, that they, with thy gracious aſſiſtance, may be able to give

give thanks unto thee in thy holy Church, through Jesus Christ.

For Prisoners.

O God, who deliveredst thy Apostle *Peter* from his chains and restoredst him to liberty, have pity upon thy servants in captivity, release their bonds, and grant them freedom and safety: Accept of the hearty repentance of those that are appointed to die, and save their souls for his merits who liveth and reigneth with thee and the Holy Ghost, ever one God, World without end.

For the Dying.

Father of all Flesh, and God of all spirits, receive the souls which thou hast redeemed with thy blood, returning to thee.

A Prayer before Study.

O unspeakable Creator, who

who, out of the treasure of thy wisdom, hast ordained hierarchies of angels, and hast placed them above the highest heaven in a wonderful order, and disposed them sweetly for all parts of the world; thou, the true fountain, and incomprehensible principle of light and wisdom, vouchsafe to illuminate the darkness of my understanding with a beam of thy light; remove the darkness wherein I was born, sin and ignorance; thou, who makest the tongues of infants eloquent, loosen my tongue, and pour forth the grace of thy spirit upon my lips; give me acuteness to apprehend, capacity to retain, subtilty to interpret, aptness to learn, readiness to speak; direct my beginning, farther my progression, and perfect my conclusion.

When

When the Bell tolls for a dying Person.

O gracious God be with this person in the holy operations of thy grace, and in the yernings of thy tendereſt mercies; in the dreadful moment, when the ſoul ſhall depart from the body, and conduct this thy dying creature through the valley of the ſhadow of death, unto the land of everlaſting Life, through Jeſus Chriſt our Lord. *Amen.*

A concluding Prayer.

Almighty God, who haſt promiſed to hear the petitions of them that ask in thy ſon's name, we beſeech thee mercifully to incline thine ears to us, who have now made our ſupplications and prayers unto thee; and grant that thoſe things which we have faithfully asked, according to thy will, may be effectually obtained,

tain'd, to the relief of our neceſſities, and to the ſetting forth of thy glory, through Jeſus Chriſt our Lord.

The peace of God, which paſſeth all underſtanding, keep our hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt, our Lord; and the bleſſing of God Almighty, the Father, Son, and Holy Ghoſt, be with us now, at the hour of death, and at the day of judgment.

King Edward *the Sixth's Prayer againſt Popery.*

LOrd God, deliver me out of this miſerable and wretched life, and take me among thy choſen: *Howbeit, not my will, but thy will be done* Lord, I commit my ſpirit to thee: O Lord, thou knoweſt how happy it were for me to be

with

with thee; yet for thy chosen's sake, send me my life and health, that I may truly serve thee.

II.

O my Lord God, *Bless thy people and save thine inheritance*: O Lord God, save thy chosen people of *England*: O my Lord God defend this Realm from Papistry, and maintain thy true Religion, that I and my people may praise thy holy Name. *Amen.*

For God's Mercies upon His Majesty's Forces, under the Command and Conduct of his Grace the Duke of Wertemberg.

O Most powerful and great God, mighty in battel fearful in praises, doing wonders, thou hast done mighty things already for us, whereof we

we rejoyce: O be pleased still to continue thy undeserved mercies towards us, and accomplish what thou hast already begun for us: Go forth, we humbly beseech thee, with our Armies against those who would make a prey of thy people.

II.

Protect and guide our great Governour and Commander, whose commission is to fight thy battel; guide him and counsel him in all his undertakings, and cover his head in the day of battle; cause those that hate thy name and people, to flee before him, and scatter them as the dust before the wind; crown him with victory and great success, that at the last he may return home in peace and safety, to thy glory, his Majesty's comfort, his own satisfaction, and

all the nation's happiness; this we beg for the merits of Jesus Christ. *Amen.*

For Mercy to the whole Nation.

O Lord God, who art full of mercy and compassion to all thy people, bless us, we beseech thee, from all domestick and foreign enemies, that would endeavour to ruine our souls and betray our lives: Let thy goodness and loving-kindness evermore watch over us to defend, protect, and keep us from all assaults and temptations of the enemy, and grant that we may live sober, godly, quiet lives, to the glory of thy holy name. *Amen.*

A Short

A Short Account OF THE MASSACRE IN Ireland & Paris.

THE Popiſh Party in *Ireland* pretending the *Engliſh* unjuſtly detained their Lands from 'em, which were juſtly forfeited to the Laws, by their continual Rebellions and Treaſons, they did at laſt reſolve to ſtir up all the curſed Romiſh Faction, to ſhew their utmoſt Zeal, for the Proteſtants Deſtruction.

When their Business was well laid, in their publick Prayers they recommended the good Success of a great Design, to advance their Catholick Cause; and to stir up the People to act this Villainy with the greater Cruelty, they publickly discours'd that the *English* Protestants were Hereticks, and not to be suffered to live any longer amongst them; that it was no more Sin to kill one of them, than to kill a Dog; and a mortal Sin to protect, or relieve any one of them.

When their Plot was ripe for execution, they proceeded against the *English* in divers Methods; some of the Papists only stripping the Protestants, and turn'd them out of doors naked; others murdering Men, Women, and Children, without Mercy; they all agreed to

to root out all the Protestants in that Kingdom? and so great was their violence, that they would not permit the *English* Language to be spoke, but punished all that used it; they likewise changed the Names of all *English* Places, killing or maiming all sorts of Cattle which belonged to the *English* Protestants.

The Popish Priests gave their Sacrament to several *Irish*, on condition they should spare none of the Protestants, but wash their hands in their blood. They also Excommunicated those that afforded any Relief, so that many were starved and perished. Their Friars and Monks exhorted them with Tears, not to spare any of the *English*, and boasted, when they had destroyed them in *Ireland*, they would go into *England*, and do the like; for they

held it as lawful to kill an *English* Man, as to kill a Sheep or a Dog; and that it was no more Conscience to deprive them of their Lives and Estates, than to take a Bone from a Dog's Mouth.

The Day before this bloody Massacre, the Priests gave them admission after Mass, telling them they had now free Liberty to go and take possession of their Lands, and to strip, rob, and despoil all the *English* of whatever they had; that killing them was a meritorious Act, and would preserve them from the Pains of Purgatory; which caused some of these murtherous Villains, after they had slain a multitude of the *English*, publickly to boast, That if they should die immediately, they were sure of Heaven, and to escape Purgatory.

They

They then proceeded to commit all manner of Cruelties and Villainies imaginable, ſtripping naked, Man, Woman, and Child, driving Eight hundred and odd into a River, where they were drowned, and put One hundred and fifty into a Caſtle, and burned them all together.

An Abſtract of their popiſh Tortures and Cruelties againſt the Proteſtants in Ireland *and* Paris.

A Proteſtant Woman being delivered in the Fields, they gave the new-born Infant to the Dogs to be devoured. The *Iriſh* Women followed the Camp, and ſtirred up the Men to Cruelty, crying, *Kill them all, ſpare neither Man, Woman or*

Child ; yea, such was their detestable Malice, that they taught their Children to kill *English* Children.

An *Irish* Woman was very angry with a Soldier, that he did not bring the Grease of a fat *English* Gentlewoman, who was murthered, to make Candles with ; which they barbarously did in many Places.

By all manner of cursed Cruelties, the *Irish* and *English* Papists, in a short time, murdered near Three hundred thousand Protestants, without the least cause or provocation, whose blood yet cries loud for Vengeance from Heaven against them, and I doubt not but God will avenge it in his due time.

Children have been cast to Dogs and Swine, to be devoured by them.

Women great with Child, have

have been hanged up, and their Bellies ripped open, that the Infant has dropped out, and been thrown into a Ditch.

Youths have had their Brains daſhed out againſt Trees, and ſome have been trampled to death.

Some Infants have been found ſucking the Breaſts of their dead Mother.

A great Commander took delight to flea off the Skins of Men, and to head his Drums with them.

Some have been driven to a River, where the Bridge has been broken down, and there drowned; if any of them could ſwim, they either ſhot at them with Muskets, or knocked them on the head, as they came near the Land.

Some were put into Dungeons full of Mire and Dirt, and having Bolts put on their Legs,

there periſh'd with hunger.

Some had their Eyes pluck-ed out, and their Hands cut off, and ſo let go, to pine a-way in miſery.

Many have been ſtoned to death, and ſome have been ſtripped ſtark naked, and dri-ven into the Woods and Moun-tains in the extremity of Froſt and Snow, and there ſtarved.

Some have been compelled to carry their own Parents to Execution, others to give fire to the Wood that burnt them: Mothers have been forced to throw their own Children into the Water; Wives to hang their own Husbands; Children to hang up their own Parents; and when they have done all this, in hope, and upon pro-miſe of Life, they themſelves were barbarouſly murdered.

Some have been boiled alive in Cauldrons; ſome have been

put

put into a Hole in the Ground all but the Head, and there forc'd to continue till they died.

Some have been driven through the Streets naked; and if, through weakneſs, they kept not their pace, they were pricked forward with Spears and Swords.

Some have been ſo rack'd and tormented, that Worms have bred in their putrified Sores; Infants have been cloſed again in their Mothers Bellies, which the Villains had ript up, and there ſtrangled; ſome have been wounded deadly, and then hung upon Tenter-hooks; and others have been hung by the Arms, that the Soldiers might try their Valour, and the Strength of their Swords upon them.

Some have been ript up, and their Guts let out to trail a-

bout their Heels, others have been dragged with Wythes and Ropes about their Necks, through the Waters, Boggs, Woods, and Streets, to force them to confess their Treasure, which when they had gotten, they were basely murdered. One hundred and four sheltred themselves in Caves, and by Smoak, made with wet Straw at the mouth thereof, have been smothered.

The same Cruelties we must have expected again to have faln upon all Protestants, if God in his great Mercy had not prevented them.

Strange

Strange and Remarkable Predictions *of that Holy, Learned, and Excellent Bishop,* James Usher, *late Lord Primate of* Ireland.

THE Author of the Life of this worthy Archbishop, relates, That among other extraordinary Gifts and Graces the Almighty had bestowed upon him, he was wonderfully endued with a Propherick Spirit, whereby he predicted several things sometimes long before they came to pass; whereof some we have seen fulfilled, and others remain yet to be accomplished. And though he was one that abhorr'd Enthusiastick Notions, being

too

too Learned, Rational, and Knowing, to admit such idle Freaks and Whimsies: Yet he profess'd, That several times in his Life he had many things impress'd upon his Mind, concerning future Events, with so much warmness and importunity, that he was not able to keep them secret, but lay under an unavoidable necessity to make them known.

From which Spirit he foretold the *Irish Rebellion* Forty Years before it came, with the time when it should break forth, in a Sermon at *Dublin*, in 1601. where from *Ezek* 4.6. discoursing concerning the Prophets's bearing the iniquity of *Judah* Forty Days, the Lord therein appointed a Day for a Year. He made this direct Application, in relation to the Connivance of Popery at that time: *From this Year* (says he) *will*

will I reckon the Sin of Ireland; *that those whom you now embrace shall be your ruine, and you shall bear this Iniquity.*

Which Prediction proved exactly true; for from that Time, 1601. to the Year 1641. was Forty Years; in which it is notoriously known, that the Rebellion & Destruction of *Ireland* happened, which was acted by those Popish Emissaries which were then connived at.

And of this Sermon the Bishop reserved the Notes, and made a Remark of it in the Margin of his Bible; and for twenty Years before, he lived in the expectation of the fulfilling of it; and the nearer the time was, the more he was confident it was nearer accomplishment, tho', as yet, there was no visible appearance.

The Year before the Rebellion broke forth, (says Dr. *Bernard*,)

Bernard,) the Bishop taking his leave of me, being going from Ireland *to* England *he advised me to a serious Preparation; for I should see heavy Sorrows and Miseries before I saw him again.* Which he delivered with as great confidence, as if he had seen it. Which seems to verifie that of the Prophet, *Amos* 3. 7. *Surely the Lord will do nothing, but he will reveal it to his Servants, the Prophets.*

From this Propetick Spirit he foresaw the Changes and Miseries of *England* in Church and State: For having in one of his Books, (*De Prim. Eccl. Brit.*) given a large Account of the Destruction of the *Britains* by the *Saxons*, about 550 Years after Christ, he gives this, among other Reasons, why he insisted so largely upon it; That he foresaw that a like Judgment was yet behind,

behind, if timely Repentance and Reformation did not prevent it? And he would often mourn upon the foresight of this long before it came.

From this spirit he gave mournful Intimations of the Death of King *Charles* the I. of whom he would be often speaking with fear and trembling, even when the King had the greatest success; and would therefore constantly pray, and gave all the Advice possible, to prevent any such thing.

From this spirit he foresaw his own Poverty in worldly things; and this he would often speak of, with Admiration to the Hearers, when he was in his greatest Prosperity; which the Event did most certainly verifie.

From this Spirit he predicted the Divisions and Confusions in *England*, about Religion,

on, and the sad Consequences of it; some of which we have seen fulfilled; and I pray God the rest, which he feared, may not also be accomplished.

Lastly, From this Spirit he foretold, That the greatest Stroak upon the Reformed Churches was yet to come; and the time of the utter Ruine of *Rome*, should be when she thought her self most secure, And to this last I shall add a brief Account from the Person's own hand who was concern'd.

The Year before the Primate's Death, I went to him, and earnestly desired him to grant me in writing, his Apprehensions of Justification, and Sanctification by Christ; because I had formerly heard him preach upon those Points; wherein he seemed to make those great Mysteries more intelli-

telligible to my mean Capacity, than any Discourse I had heard from others: But by reason I had an imperfect memory of the Particulars, I took the boldness to importune him, That he would please to give me a brief Account of them in Writing, whereby I might the better imprint them in my Memory; of which he would willingly have excused himself, by declaring his intentions of not writing any more; adding, That if he did write any thing it should not exceed a Sheet or two: But upon my continued Importunity, I at last obtained his Promise.

He coming to Town some time after, was pleased to give me a Visit; where I failed not to challenge the benefit of his Promise made to me. To which he replied, 'That he

'had

'had not writ, and yet could not charge himself with any breach of Promise: For (*said he*) I did begin to write; but when I came to write of Sanctification, that is, of the New Creature, which God formeth by his Spirit in every Soul which he doth truly regenerate, I found so little of it wrought in my self, that I could speak of it only as Parrots, by rote, and without the knowledge and understanding of what I might have expres'd; and therefore I durst not presume to proceed any farther upon it.

When I seemed to stand amaz'd to hear such an humble Confession from so great and experienc'd a Christian, he added:

'I must tell you, we do not 'well understand what Sanc-'tifica-

'ctification, and the New Creature are; it is no leſs than for a Man to be brought to an entire Reſignation of his Will to the Will of God; and to live in the offering up of his Soul continually in the flames of Love, as a whole Burnt-Offering to Chriſt: And how little (ſays he) are many of thoſe who profeſs Chriſtianity, experimentally acquainted with this Work on their Souls.

By this diſcourſe, I conceived he had very excellently and clearly diſcovered to me that part of *Sanctification* which he was unwilling to write.

I then preſumed to enquire of him, what his preſent Apprehenſions were, concerning a great Perſecution which ſhould fall upon the Church of God, in theſe Nations of *England*, *Scotland*, and *Ireland*, of

of which this Reverend Primate had spoken many Years before, when we were in Peace and Settlement.

I ask'd him whether he did believe those sad Times were past, or to come? He told me, they were to come; and that he did as fully expect it, as ever he had done; adding, That this sad Persecution would fall upon all the Protestant Churches in *Europe*.

I replied, I hop'd it might be past, as to these Nations of ours, since I thought, that tho' we have been punished much less than our Sins have deserved, and that our late Wars have made far less Devastations than War commonly brings, Where it pleaseth God in Judgment to suffer it: yet we must needs acknowledge, that many great Houses have been burnt, ruined, and left without Inhabi-

tants;

tants; many great Families impoverished and undone, and many thousand Lives also had been lost in that bloody War; and that *Ireland* and *Scotland*, as well as *England*, had drunk very deep of the Cup of God's Anger, even to the overthrow of the Government, and the utter desolation almost of a very great part of those Countries.

But this holy Man turning to me, and fixing his Eyes upon me with that serious and ireful Look, which he usually had when he spake God's Word, and not his own; and when the Power of God seemed to be upon him, and to constrain him to speak, which I could easily discern much to differ from the countenance wherewith he usually spake to me, he said thus:

'Fool not your self with 'such hopes; for I tell you, All 'you have yet seen, hath been 'but

'but the *beginning* of Sorrows, 'to what is yet to come upon 'the Protestant Churches of 'Christ, who will ere long fall 'under a sharper Persecution 'than ever yet has fell upon 'them; and therefore (*said he to 'me*) look you be not found in 'the outward Court, but a Wor-'shipper in the Temple, before 'the Altar; for Christ will 'measure all those that profess 'his Name, and call themselves 'his People; and the out-'ward Worshippers he will 'leave out, to be trodden 'down by the Gentiles.

'The Outward Court (*says 'he*) is the formal Christian, 'whose Religion lies in per-'forming the out-side Duties 'of Christianity, without ha-'ving an inward life and pow-'er of Faith and Love uniting 'them to Christ, and these 'God will leave to be trod-

'den

'den down, and ſwept away 'by the Gentiles; but the 'Worſhipers within the Tem-'ple, and before the Altar, 'are thoſe who do indeed 'worſhip God in Spirit and in 'Truth, whoſe Souls are made 'his Temples, and he is ho-'noured and adored in the 'moſt inward Thoughts of 'their Hearts, and they ſa-'crifice their Luſts and vile 'Affections; yea and their 'own Wills to him; and theſe 'God will hide in the hollow 'of his Hand, and under the 'ſhadow of his Wings.

'And this ſhall be one great 'difference between this laſt, 'and all the other preceding 'Perſecutions; for in the for-'mer, the moſt eminent and 'ſpiritual Miniſters and Chri-'ſtians did generally ſuffer 'moſt, and were moſt violent-'ly fallen upon; but in this

'last Persecution, these shall be 'preserved by God, as a Seed, 'to partake of that glory which 'shall immediately follow and 'come upon the Church, as 'soon as ever this Storm shall 'be over; for as it shall be the 'sharpest, so it shall be the 'shortest Persecution of them 'all; and shall only take away 'the gross Hypocrites, and 'formal Professors, but the 'true spiritual Believers shall 'be preserved till the Cala-'mity be over past.

I then asked him, By what *Means* or *Instruments*, this great Tryal should be brought on? He answered, *By the Papists.* I replied, That it seemed to me very improbable they should be able to do it, since they were now little countenanc'd, and but few in these Nations; and that the hearts of the People were more set against them than

than ever since the *Reformation*. He answered again, *That it would be by the hands of* Papists, *and in the way of a sudden Massacre; and that the then Pope should be the chief Instrument of it.*

All this he spake with so great Assurance, and with the same serious and concerned Countenance, which I have before observ'd him to have, when I have heard him foretel some things which, in all *human* appearance, were very *unlikely* to come to pass; which yet I my self have liv'd to see happen according to his *Prediction*: And this made me give the more earnest *attention* to what he then utter'd.

He then added, 'That the '*Papists* were, in his Opinion, 'the *Gentiles* spoken of in *Rev.* 11. to whom the *outward Court* 'should be left, that they 'might tread it underfoot; 'they having received the

'*Gentiles* worship, in their adoring Images, and Saints departed, and in taking to themselves many Mediators: And this (*said he*) the Papists are now designing among themselves, and therefore be sure you be ready.

This was the substance, and I think (for the greatest part) the very same words which this holy Man spake to me not long before his death, and which I writ down, that so great and notable a *Prediction* might not be lost by my self or others.

This gracious Man repeated the same things, in substance, to his only Daughter, the Lady *Tyrril*, and that with many Tears, and much about the same time that he had expresst the aforesaid to me, and which the Lady *Tyrril* assured me of with her own Mouth, to this purpose:

That

That opening the Door of his Chamber, she found him with his Eyes lift up to Heaven, and the Tears running apace down his Cheeks, and that he seemed to be in an Ecstacy, wherein he continued for about half an Hour, not taking the least notice of her, tho she came into the Room; but at last turning to her, he told her, That his Thoughts had been taken up about the Miseries and Persecutions that were coming upon the Churches of Christ; which would be so sharp and bitter, that the contemplation of them had fetched those Tears from his Eyes, and that he hoped he should not live to see it; but possible she might, for it was even at the door: *Therefore take heed* (says he) *that you be not found sleeping.*

The same thing he also re-

peated to the Lady *Byſſe*, Wife to the Lord Chief Baron of *Ireland*; but adding this Circumſtance, That if they brought back the King, it might be delayed a little longer; *But*, ſaid he, *it will ſurely come, therefore be ſure to look that you be not found unprepared for it.*

To conclude in the Words of Dr. *Bernard*, ſpeaking of this excellent Perſon: 'Now howſoever I am far from heeding of Prophecies; yet with me it is not improbable, that ſo great a Prophet, ſo ſanctified from his youth, ſo knowing and eminent throughout the Univerſal Church, might have, at ſome ſpecial times, more than ordinary Motions and Impulſes in doing the Watch-man's part, of giving Warning of Judgments approaching.

Thankſ-

The Thanksgiving for the Deliverence from the Spanish *Armada, was* Auguſt 7. 1588. *This Fleet was* 150 *Ships, and* 65 *Gallions, which were to join the Duke of* Parma, *who had* 32 *Ships of War,* 70 *Flat-bottoms, and* 200 *Boats which lay in* Newport *Haven, with* 2000 *empty Casks to choak Havens, and make Bridges: To this Deſign, the Pope contributed a Million of Gold.*

November *the* 5th. 1605. *was our great Deliverance from the Helliſh Powder-Plot; and the miraculous finding of it out, was by a Letter ſent to the Lord* Mountengle, *to adviſe him to take care of himſelf, for the Parliament ſhould receive ſuch a Blow, and not ſee who hurt them: The Conſpirators were* Everard Digby, *Knight,* Robert Catesby, *Eſq;* Ambroſe Rookwood, *Eſq;* Francis Tresham, *Eſq;* Robert Winter, *Eſq;* Tho. Piercy, *Gent.* Tho. Winter, *Gent.* John Wright, *Gent.* Chriſt. Wright, *Gent.* John Grant, *Gent.* Robert Keys, *Gent.* Guy Faux, *and* Bates, Catesby's *Man: Proviſions for this horrid Deſign was* 36 *Barrels of Powder,* 500 *Faggots, and* 1900 *Billets.*

November *the* 5th. 1688. *was our happy Deliverance from Popery, Slavery, and Arbitrary Power, by the Arrival of the Prince of* Orange, *who landed with a conſiderable Army at* Brixam *Key in* Devonſhire, *where the whole Country congratulated him, and brought Plenty of Proviſions and Neceſſaries for the Soldiers.*

The *Spanish* Invasion, 1588. Gun-Powder-Treason, *Nov.* 5. 1605. The Arrival of the Prince of *Orange*, *Nov* 5. 1688

Thankſgivings for God's wonderful Deliverances.

From the Spaniſh *Invaſion.*

WE laud and magnifie thy holy Name for this wonderful Deliverance wrought for our Anceſtors, which were ſurrounded with fear of *Roman* Slavery, and Popiſh Uſurpation, which would have deſtroyed both Queen and Kingdom, when their Galleys and Ships came to aſſault us with murthering Pieces, and Inſtruments of Cruelty, which none but Satan and themſelves could invent; as Whips to ſcourge us, Seals to mark us, and Fetters to manacle us.

II.

They were full of Pride, calling themſelves *Invincible*, and had hemm'd us in on every

ſide, truſting in their own Arm of Fleſh, and purſuing our Ruine and deſtruction; then, O Lord, thou didſt awake, as one out of ſleep, and as a Giant refreſhed with Wine, and ſmoteſt our Enemies in the hinder parts, putting them all to confuſion: Bleſſed be thy Name for this, and all other Mercies beſtowed upon us, and grant that we may never want thankful Hearts to praiſe thee.

From the Gun-Powder-Treaſon,
November *the* 5th. 1605.

Bleſſed Lord, whoſe Eye of Providence watched over us, and didſt diſcover to us thoſe helliſh Contrivances which were laid in the dark, but not hid from thine All ſeeing Eye; *Rome*'s Factors were then buſie in contriving to blow up the Bodies of our King and Nobles with a moſt barbarous and unnatural Invention.

II. What

II.

What had they done to them, to be adjudged to so strange a Death? And what had they done for thee, to be so graciously preserved; As we consider their inhumanity, in laying their cruel Project; so we must acknowledge thy Goodness, in revealing the same; to whom be glory, now, and forever. *Amen.*

For our Deliverance from Popery, Tyranny, and Arbitrary Power.

O Eternal God, who hast wrought so great a Deliverance to all thy People, by raising up a happy Instrument for thy Glory, and our Peace and Safety, even thy Servant, our dear and dread Sovereign Lord King *William*, who, like *Moses*, stood in the Gap between us and *Pharaoh*'s Cruelties.

II.

Thou hast delivered us, O

Lord, thou God of Mercy, when we were even ready for Destruction, Tyranny, and what else their *Romish* Malice could invent, or slavish Yoke have imposed upon us; but blessed be thy Holy Name, that thou hast snatched us as a Brand out of the burning, and hast restored those good Laws and Liberties which our Forefathers have enjoyed; teach us to prize and value this great Mercy, that all Nations may say, *Happy are the People that are in such a Case; yea, happy is the People whose God is their Lord.*

For the Relief of London-Derry, *in* Ireland.

O Lord of Heaven and Earth, who didst in thy great Mercy remember thy poor Servants when they were in trouble, and beseiged round about, being in great necessity for want of Food, and other Necessa-

The Irish *and* French *Forces being headed by the late King* James, *did close Siege to* Londonderry, *at which time Colonel* Lundy, *and others, being driven away by Fear they were destitute of a Governor, the Town then consisting of about Nine thousand fighting Men, they unanimously chose Col.* Walker *their Governour, and preserved the Place couragiously, enduring great Extremity; but at last they were supplied with Provisions by way of the River, and the Besiegers, after great Loss sustained, drew off and left them.* August *the* 13th. *His Grace the Duke of* Schomberg *Landed his Forces in* Ireland, *near* Carrickfergus, *and reduced divers Places to Obedience, causing the* French *and* Irish *Army to Retreat.*

Not long after, Governour Walker *safely arrived in* England, *and waited upon Their Majesties at* Hampton-Court, *with an humble Address from the Governours, Officers, Clergy, and Gentlemen, in the City and Garrison of* Londonderry; *at which Time His Majesty was pleased, as a Mark of his Royal Bounty, to order him Five thousand Pounds, with this Assurance, That it should not at all lessen his Kindness to him and his Family.*

BIBLIOTHECA BODLEIANA

His Grace the Duke of *Schomberg.*

The Valiant Governour *Walker.*

The Siege of *Londonderry*, 1689.

Neceſſaries, thou didſt in thy due time ſend them Relief and Succour, elſe they had periſhed in their Affliction.

II.

And what can we render, O Lord, ſufficient for theſe things? Our beſt Thanks we can pay, O God, are leſs than the leaſt of all thy Mercies; yet, in the mean time, we deſire to acknowledge thine abundant Goodneſs and Loving-kindneſs to us, and to praiſe thy Name for evermore.

For the Gifts of God.

I yield thee all humble and hearty Thanks, O merciful God, that by the Death of thine only Son, haſt redeemed us from Death to Life, and haſt continually a care of us, preſerving us as the Apple of thine Eye, from the dangerous Aſſaults of Satan, and provideſt for us all things neceſſary, that more

Thanks and Praise is due unto thee, than the Tongue of Men or Angels can declare.

II

Accept these my Praises and Thanksgivings, O Lord, I beseech thee, and encrease in me a daily desire to praise thy Goodness, acknowledging every good and perfect Gift to come from thee; to whom, with the Son, and the Holy Ghost, be all honour and glory now, and for evermore. *Amen.*

To God, for all his Benefits.

Most merciful God, we yield thee humble Thanks for thy continual Favour and Kindness towards us thy poor and unworthy Creatures, for whose Salvation, when we were lost, thou wert pleased, even of thy meer Love, to send thine only beloved Son, Christ Jesus, into the World, taking humane

mane Nature upon him, and ſuffering moſt bitter Pangs of Death upon the Croſs to redeem us again to thy favour.

II.

Such, O Lord, was thine unſpeakable Love, for which we are never able to pay the leaſt Recompence; but give us, O Lord, thankfull and obedient Hearts, that we may yield thee Praiſes not only with our Lips, but in our Lives; not only in giving thy Son for us, but in leaving unto us a continual remembrance of the ſame, thine unſpeakable Love, thy Holy Goſpel, wherein conſiſts the Rule whereby we are directed; and though Heaven and Earth paſs away, yet not one tittle of that ſhall decay or diminiſh; for without which we ſhould have been in our accuſtomed Ignorance: Accept us, we beſeech thee,

in

in thy Son, our bleſſed Lord and Saviour. *Amen.*

Chriſtian Courage IN AFFLICTION.

A Prayer before the following Advice to the Beſieged Soldiers in *London-Derry*, under the Command of that worthy Divine and moſt Loyal and Valiant Commander, Col. *Walker*.

O *Moſt Eternal Lord God, whoſe Providence never fails thoſe who truſt in thy Name and Word, mercifully we beſeech thee to caſt down the Eyes of pity and compaſſion upon us miſerable Sinners which are here met together; we do in all humility proſtrate our ſelves before thy divine Majeſty, beſeeching thee to pardon all our Sins,*

and

and help our Infirmities: O Lord, we are not able of our ſelves to do any thing, but offend thee; committing daily and hourly Sins without Number: But O Lord, hear thy Son Chriſt Jeſus for us, and nail them to his Croſs, that they may never riſe up in Judgment againſt us, either to ſhame us in this World, or condemn us in the World to come; bury them in the bottomleſs Sea of thy Mercy and Forgetfulneſs, that they may never appear before thee, to hinder thy Favours unto us; ſeal the remiſſion of them to our Souls and Conſciences, that they may not diſturb or diſtract us in our Devotions and Duty: Pour thy Grace, and holy Spirit into us, that may enable us to walk before thee in Holineſs, Righteouſneſs, and in Sobriety, all the days of our Lives.

Bleſs, we beſeech thee, our dear and dread Sovereign Lord King William, Katharine *the Queen Dowager,*

Dowager, the Princess Anne *of* Denmark, *and the rest of the Royal Family. Bless the Archbishops, and Bishops, with the rest of the Dispencers of thy holy Sacraments, and grant that the light of thy Gospel may never depart from us. And lastly, we come unto thee for a Blessing upon our Governours, Commanders, and fellow Soldiers; guide and conduct them in this Calamity, fortifie them with Courage and strength against our Romish Adversaries, that thy name may be glorified, our Lives preserved, and our Souls eternally saved, in the great Day of the Lord Jesus, when all Flesh shall appear. Grant that our Meeting at this time may be for the better and not for the worse; to praise and glorifie thy holy Name; in whose holy Name and Words we put up these our imperfect Prayers, in that most absolute and perfect form of Prayer, which Christ himself hath taught us,* Our Father, *&c.* Christian

Christian Courage IN AFFLICTION.

A Discourse by way of Advice, to the Besieged in *London-Derry*.

2 *Chron.* Chap. XX. Verse 9. latter part of it.

Be not afraid nor dismay'd by reason of this great multitude; for the Battle is not yours, but God's.

THE Context runs thus: *And he said, Hearken ye all Judah and ye Inhabitants of Jerusalem, and thou King Jehoshaphat: Thus saith the Lord unto you, Be not afraid nor dismay'd, by reason of this*

this great multitude; for the Battel is not yours, but God's.

These are the Words of God, which he commanded *Jahaziel* the Prophet to deliver to *Jehoshaphat* King of *Judah*, when the *Moabites* and *Ammonites* came to make War against him, to dispossess him of his Kingdom, verse the 8th. of this Chapter, and may be a seasonable Text for this Auditory.

Our Sins indeed are many, which have justly provoked God's heavy Wrath against us; and our Enemies are very numerous which surround us: therefore now let us cry mightily unto God, earnestly beseeching him, that he would pardon all our Sins, blot out all our Iniquities, and receive us graciously; let us sincerely repent and be heartily sorry for our manifold Transgressions committed against him, so shall

ſhall we by his Divine Aſſiſtance be in a readineſs to encounter with *Roman* Malice, theſe *Moabites* and *Ammonites*, who are Enemies to our Lives, Religion, Laws, and Liberties; and be animated with Courage to go out cheerfully againſt *Rome*'s Force & Cruelties, fighting manfully the Lord's Battel, every one of us laying his Hand upon his heart, with this comfortable Expreſſion in our mouths, *Be not afraid, nor diſmayed by reaſon of this great multitude; for the Battle is not ours, but God's.*

Servile Fear is the harbinger of the Guilty; and a ſlaviſh timorouſneſs belongs not to the Strong and Couragious, but a God-like Fear attends upon the Vertuous, and produces Succeſs in their Undertakings. Holy *Job*, that great Proficient in God's School, and great Example of Chriſtian Patience,

Patience, tells you, *Job* 28. 28. *The fear of the Lord, that is wisdom; and to depart from evil is understanding.* This is the only supream Good and Fear, which secures us from committing shameful Acts, and creates a Circumspection in our Lives; for as the shadow of the Body is followed by the Sun, so doth Glory attend Vertue in our progress to Christ. Let us then put our whole Trust in God, in this time of danger, and take the Royal Prophet's Resolution, *Psal* 118. 6. *Not to fear what man can do unto us*; but rather fear the Lord. who *pitieth those that fear him*, Psal. 103. 13.

It is the Duty of every one of us to be circumspect in our Lives, but more especially at this season and time of Affliction, when the hand of God is stretched out against us; when the Enemy waits even at our doors

doors ready to devour us, when they ſtand gaping ready to ſwallow us up quick, and none of us can prognoſticate how ſoon his Life may be loſt, or be in danger? therefore it behoves us to lay hold on that Advice which St. *Paul* gave the *Epheſians*, Epheſ. 6. 10, 11 *Be ye ſtrong in the Lord, and in the Power of his Might. Put on the whole Armour of God, that ye may be able to ſtand.* So ſhall we be fortified with that Courage wch is mentioned here in my Text, of being *not afraid, or diſmayed by reaſon of this great multitude; for the Battle is not ours, but God's. Be not afraid, or diſmayed by reaſon of this great multitude*, is the Command of God? and therefore in obedience to his Command, let us humbly obey his Divine Order, and valiantly fight under his Protection. A multitude there is, and very great;

great; what then? *the Battle is God's* & *David* tellsus, 1 *Chron.* 16. 5. *Great is the Lord, and greatly to be praised; he is also to be feared above all Gods.* The multitude here in my Text were *Moabites*, and *Ammonites*; but the Multitude which layeth close Siege to us, are *Jesuits*, and bloody *Papists*, whose damnable Principles, and hellish Doctrines, are to quench the light of the Gospel, to root and destroy all Christianity, who blasphemously think to gain Heaven by massacring God's People, and triumph in the effusion of shedding innocent Blood: It is their Glory to lay Kingdoms wast, and Countries desolate, reduce Cities to Ashes, and ruine Families; those which will not fall down to worship their Idols, false Gods of Wood and Stone, are fit Objects of their fury, their Cruelty is beyond what Malice

lice can invent, or Hell imagine ; and *Solomon* gives a true Character of them, *Prov.* 27. 4. *Wrath is cruel, and Anger is outragious ; but who is able to ſtand before Envy ?*

But God will pour out his Wrath upon them, and ſhoot at them with his Arrows, that they ſhall be wounded, his Vengeance will ſpeedily overtake and drown them, like harden'd *Pharaoh*, in the Red Sea of Perdition : let him who hath provoked God to Anger, lay his Hand on his Heart and now ſay with *Nehemiah*, *Shall ſuch an one as I flee ? Shall I whom God hath honoured ſo much, diſhonour him by Oaths ſo greatly? who am placed in an higher Sphere than others, be either a dim or a wandering Star? Shall I who am moſt obliged to God by the bonds of Wealth and Power, exceed the bounds of Truth and Juſtice? whom he hath made a Ruler*

of

of the People, not rule my self and my own Kingdoms according to his Golden Rule? God forbid. God will not permit their Romish Policy to overthrow our Christian Piety; he will not suffer them to *break the bruised Reed of the Distrest, nor quench the smoaking flax of their Necessities; he will be a lamp unto our Feet, and a light unto our Path in this Extremity; therefore be not afraid, or dismayed by reason of this great multitude, &c.*

We must every one of us look upon this great Affliction as sent from God, for he knows what is better for us, than we do for our selves; and that which seems most evil at present, may turn at last to our greatest benefit. None of us ought to despair of God's Mercy; for when our weak Apprehensions of God are such as drive us from him, we overthrow the main end of Religi-

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on, which is to bring God and our ſelves nearer together. None ought to exclude themſelves from God's Mercy, whom he excludes not from it; and God excludes none, whom he invites to repent, with a promiſe of forgiveneſs, if they do it; and the goodneſs and long-ſuffering, and forbearance of us Sinners, is on purpoſe deſign'd to lead us to Repentance; ſo that after all this, to deſpair, and fail in our Courage, is only to reject the Mercy which God offers, but to queſtion his truth and ſincerity, to ſlight his Patience, to diſparage his Goodneſs, and to look upon him as a moſt revengeful and implacable Being, is to admit and entertain moſt diſhonourable and unworthy Thoughts of the Beſt, the Wiſeſt, the moſt merciful and compaſſionate Being in the

World, who hath proclaim'd himself, *Ex.* 34. 6,7. *To be a God merciful and gracious, long-suffering, and abundant in goodness and truth, keeping Mercy for thousands, forgiving Iniquity, Transgression, and Sin*; that is, to all that truly repent. So that when we consider, we have no reason to despair of his Mercy to us, but readily and willingly to obey his Command, and not shrink from those Principles which prompt us to his Honour and Glory, in whose service is perfect freedom; but to rouse up our selves like Men, stand upon our Guard, fortifie our selves and be vigilant, not being *afraid, or dismayed by reason of this great multitude*; for it is God's Cause which we fight for, and our Lives cannot be better imployed than in his service, from whom we received all we have, or can pretend to; there-

therefore let us preſs forwards in obedience to his Command, *for the Battel is not yours but God's.*

When the Lord's Battel is to be fought we muſt endeavour to follow his holy Order and Diſcipline, and not our own ſinful Luſts and Appetites, like brute Beaſts, which have no underſtanding: Let us ſeriouſly conſider, I beſeech you, what it is we fight for; it is to defend our Religion, and oppoſe Idolatry; to maintain Truth, and beat down Falſhood; to exalt Glory, and decry Shame; and to enjoy our Freedom, and not eſpouſe Slavery: Let happy *England* now be our pattern for Loyalty, Magnanimity, and Courage; then ſhall we arrive at that ſerene ſtate, which holy *David* expreſſes, *Pſal.* 85. 10. where *Mercy and Truth are met together, Righteouſneſs and Peace have kiſſed*

each other; if on the contrary we revolt, nothing can be expected but *Parisian* Slavery to enthrall us, and *Romish* Idolatry to attend us: Have we not felt the smarting Rod of Popery for many Years? Yea, within a few Years, when Legality was changed into Arbitrary Government; Orthodox Religion grosly invaded and innovated; Popish Doctrines publickly preached; Crucifixes erected; Adoration to Saints and Altars practised, and ten *Ave Maria's* said for one *Pater Noster*. The same may be said of *Ireland* as once a Reverend Divine wittily said of *England*; *Though it was but a little Place, yet there was a great deal of* ROME *in it. And shall not I visit for these things?* saith the Lord, *shall not my Soul be avenged on such a Nation as this?* Jer. 5. 9. Yes surely, God will avenge him-

himſelf, and defeat all their Policies: He *will laugh at their Calamity, and mock when their fear cometh; when their fear cometh as deſolation, and deſtruction as a whirlwind,* Prov. 1. 25, 26, 27. He is able, and will deliver us, if we truſt in him; he has promiſed us, who will not break his Word: *Pſal.* 50. 15. *Call upon me in the time of trouble: I will deliver thee, and thou ſhalt glorifie me.* Therefore let us be all of one Mind, and not halt between two Opinions, but ſtand faſt; *Fear not, nor be diſmayed; for the Battel is not ours, but God's.*

Is it God's Battel we are to fight? Let not ſloth then ſeize upon us, or a ſupine Careleſsneſs take hold of us; but *let us quit our ſelves like men, and fight,* 1 Sam. 4. 9. ſecuring to our ſelves that Religion, the Light of that glorious Goſpel God hath given us, not for-

getting to take the Prophet *Jeremiah*'s Counsel, in the 6. *chap.* of his Prophecy, *ver.* 16. *Stand ye in the way, and see and ask for the good old paths, where is the good way, and walk therein, and you shall find rest unto your Souls.* The well compacted Hedge of our Laws was trodden down: Let us therefore be diligent, and repair those breaches our Sins have made, by our earnest Supplications to the Throne of Grace; so true is that Maxim, *Inter Arma, silent Leges,* The Voice of Law cannot be heard for the noise of Drums, and the threatning Cannon. O let Policy now among us ever give place to Piety; and now let me exhort the chiefest among us, beseeching you to let your private Affections be swallowed up in the common Cause, as small Rivers lose their Name in

in the Ocean. That practice of *Pompey* deſerveth well your obſervation and imitation, who when his Soldiers would needs leave the Camp, threw himſelf down at the narrow Paſſage, and bid them go, but they ſhould tread firſt upon their General. So let your pious Reſolutions, and valiant Examples ſtir up the Courage of our weak Brethren; expoſe your ſelves to the worſt of dangers, and endure the brunt, that they may not deſert you; may it be your Glory in after Ages, to be loudly proclaimed, that you were the Champions of the Lord to fight his Battel; that you ſtood in defence of your Religion againſt groſs Idolatry; that you promoted Peace againſt bloody Perſecution; and rather choſe to endure Affliction with the People of God, than

to enjoy the Pleasures of Sin for a season. In our Duty in Matters of Religion, we are no farther to walk after Ruler's Commands, than they walk after God's. Fatherly Power is the Rise of all Authority; and yet our Saviour tells us, *He that loves Father or Mother more than him, is not worthy of him*, Mat. 10. 37. Parents must be honoured, but God preferred; it is as true in regard of Regal as Paternal Authority: The Instances of the *Hebrew* Midwives, *Exod.* 1. 17. the three Worthies, and *Daniel*, are obvious to all, *Dan.* 3. 18. 6. 10. That Epithete that was given to *Bacon* of *Doctor Resolutus*, in this Case well becomes every Christian. It was a just Resolve of *Luther* in divine Matters, *Cedo nulli*; and a remarkable Speech of the Apostles, Acts 4. 19. 5. 29. That *we ought*

to

to obey God rather than Men, it is true, when the ſupream Authority enjoins what God inhibits, we muſt patiently undergo the puniſhment inflicted, but not willingly walk after the Commandment preſcribed. It was a pious Speech of King *Henry* the VIII. to Sir *Thomas More*, when he made him Chancellor, *Look firſt at God, then at me.* St. *Auguſtine*'s Rule is excellent, *The Supream Power hath a Superiour in Heaven*; for fear of one, we muſt contemn the other; the one may threaten the Priſon, but the other has ordained Hell. In a word, neither muſt Princes leave the People to their own Will, nor the People conform themſelves to the Prince's Will; but both to God's Will in Matters of Religion, leſt otherways both Prince and People be conſumed.

But, O Lord, we have sinned against thee; and as the Prophet *David* says, *Psal.* 76. 7. *Who can stand in thy sight, when thou art angry?* No Bounds could keep us from Sinning, and therefore God's Wrath knows no bounds in punishing; as our Transgression was above measure, so God's Judgment is without measure. It is Saint *Chrysostom's* Note, concerning *that fiery shower* which God rained upon *Sodom*, That as the *Sodomites* inverted the course of Nature, to seek Woman in Man; so God changed the order, by showring down Fire instead of Water. Thus doth the Almighty's Justice ever proportion the Smart to the Fault; so that here we may at once behold the greatness of our Sin in the Punishment, and the fitness of the Punishment to the Sin; Invasion, and being

ing Beſieged by *Romiſh* Adverſaries, for our neglecting God's Commands, which ought to be our Rule, and deſpiſing of his Goodneſs, which ſhould lead us Sinners to Repentance.

But as the Water that is poured on the Earth, can never be gathered up again; ſo let us pour out all our Sins, and God will not pour out all his Wrath: let us ſpeedily caſt away the filth of our Tranſgreſſions, and he will ſoon ſtop the current of his Indignation: let us chearfully reform, and he will willingly aſſiſt us: let us repent of our Provocations, and he will bring us out of this Calamity. May this our great Work, be wiſely and ſpeedily accompliſhed, and by the Divine Aſſiſtance, and our weak Endeavours faithfully performed, that the Power of Religion may be advanced,

the,

the Name of God honoured, the fury of our Enemies ſuppreſſed, the Hearts of Goſpel-Friends comforted, and which is above all, and beyond all, Chriſt over Antichriſt, in the purity of his Goſpel among us, and our Poſterity for ever. Which God of his infinite Mercy grant us, to whom be aſcribed, as moſt due, all Honour, Power, and Glory, Adoration and Subjection, now and for evermore.

The Prayer afterwards.

BLeſſed Lord, who art our Strength, Hope, and Fortreſs, our Caſtle, and Deliverer, our Defender in whom we truſt; bow the Heavens, O Lord, come down and ſave us, ſend down thine Hand from above, deliver us, and take us from the great Waters, from thoſe Miſeries and Afflictions

Afflictions which come upon us, by reaſon of our Sins, and from the Condition of Mortality, and from the hand of ſtrange Children, whoſe right-hand is a right-hand of wickedneſs.

Give us, O Lord, Victory and Peace, and all the Bleſſings belonging to it, with which thou uſeſt to adorn and beautifie the Dwellings of the Righteous, that we may be happy in the continual deſcent of thy Favours; but above all, that our happineſs may conſiſt in being thy People, and thou being our God, that we may be bleſſed for ever in ſo happy a Union, through Jeſus Chriſt, our Lord and Saviour. Amen.

A Prayer for the Preſervation of our moſt gracious Sovereign Lord, King *William*, in his Royal Undertaking to Subdue *Ireland*, and for his ſafe Return to *England*.

O Moſt mighty God, the great Creator of the World, and the Pre-

Preſerver of all Mankind; preſerve, we beſeech thee, our moſt gracious Sovereign Lord, K. William, *whom thou haſt made the happy Inſtrument of our mighty Deliverance: Let thy Bleſſings accompany him in his Journey and Voyage: protect him from all Dangers; viſit him, as thou didſt* Moſes *in the Buſh,* Joſhua *in the Battel,* Gideon *in the Field, and* Samuel *in the Temple: Let the Dew of thy never-failing Mercies fall upon his Head, and give him the Bleſſing of* David *and* Solomon.

II.

Be unto him an Helmet of Salvation, and cover him with thy Grace, as with a Buckler, againſt the Face of his Enemies: diſſipate and ſcatter all thoſe which ſhall oppoſe him, as the Duſt before the Wind, and as the Clay in the Streets: direct him in all his Counſels, to the end that being bleſſed with Succeſs in this great Deſign, he may employ all that great Power which thy Omnipotence ſhall

entruſt

entrust him with, to the honour of thy Holy Name, the Establishment and Advancement of the True Religion, and to the Peace and Happiness of thine and his People, and the perfect Deliverance of our poor distressed Brethren in Ireland, *that they may rejoyce together with us, and triumph in thy Praise.*

III.

Grant him, in this Enterprize, a good Event, that he may return home with Joy and Victory: Let his Reign be prosperous, and his Days many; let Peace, and Love, and Holiness; let Justice, and Truth, and all Christian Vertues, flourish in his time: Let his People serve him with Honour and Obedience; and let him so duly serve thee here on Earth, that he may hereafter everlastingly reign with thee in Heaven, through Jesus Christ, our Lord. Amen.

A ge-

A general Thankſgiving for the Reduction of *Ireland.*

O Lord God of Hoſts, the only God of Iſrael, *who by thy mighty power, and thy merciful Goodneſs haſt preſerved us from the hands of thoſe bloody and deceitful Men who would have cut us off from being a* Nation, *and extinguiſhed the Light of thy glorious Goſpel among us; we the Inhabitants of this Kingdom, adore and magnifie thy holy Name for theſe thy great and manifold Mercies beſtowed upon us, through thy eſpecial Grace and Favour: And we moſt humbly beſeech thee to make us ſenſible of thy Loving kindneſs, and to give us thankful and obedient Hearts for the wonderful Mercies which we have received from thy divine Bounty; that we may dewo e all the Members of our Bodies, and Faculties of our Souls to thy ſervice,*

that

that we may be a holy People, a religious Nation, ſpending the remaining part of our lives in thy fear, and to thy glory; that we may ſing Praiſes to the honour of thy great Name, who art the God of our Salvation. Thou, O Lord, haſt wrought a great and mighty Deliverance for us; be graciouſly pleaſed to keep us ſafe under the Wings of thy omnipotent Protection, from the Enemies of thy Church and Truth: Thou, O Lord, haſt made War to ceaſe in our Land, and haſt given Peace in our Borders; be thou graciouſly pleaſed to continue thy Bleſſings among us, to make us a grateful and an obedient People, that we may walk worthy of thy divine Love, and providential Care, and may glorifie thy holy Name, both in Soul and Body, from one Generation to another, through Jeſus Chriſt our Lord. Amen.

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